

# THE FIRST FRUITES OF THE GENTILES.

In three Sermons Preached in the Cathedrall  
*Church at Sarum.*

By **BARTHOLOMEVV PARSONS** Batchelor in Di-  
vinitie, and Vicar of Collingborne-Kingstone,  
in the County of Wiltes.

ESAY 60 3.4.

*The Gentiles shall come to thy light --- thy sonnes shall come from  
farre.*



L O N D O N,

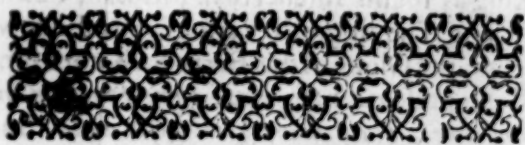
Printed by *Nicholas Okes* for *I. H.* and *Edw. Blackmore*, and  
are to be sold at his shop in *Paules Church-yard*  
at the signe of the *Blazing Starre*, 1618.

# THE FIRST FRUITES OF THE GARDEN

In three seasons, planted in the Garden  
 (Copy in 3 vols)  
 by BASTARD, MARY, & BASTARD, MARY, & BASTARD, MARY, &  
 in the County of Wiltshire  
 The Garden has been the only one of its kind  
 (Copy in 3 vols)



LONDON  
 Printed by Nicholas Owen for A. M. and E. B. at the  
 and to be sold at his shop in London, at the  
 at the sign of the Rising Sun, 1715.



TO THE RIGHT HO-  
NORABLE, GEORGE MAR-  
ques of Buckingham, Viscount VILLEIRS,  
Baron of Whadon, Justice in eyre of all his  
Majesties Forrests, Parks, and Chases beyond  
Trent, Master of the Horse to his Majesty, and  
one of the Gentlemen of his Majesties Bed-  
Chamber, Knight of the most Noble order of  
the Garter, and one of his Majesties  
most Honorable Privie Coun-  
sell of England and  
Scotland.

RIGHT HONORABLE



Lthough my meanness of condi-  
tion, my bashfulness of disposition be  
very strong Remoraes to stay me  
from pressing like Josephs brethren,  
with a present, of such poore Fruits  
as my barren soyle yeeldeth into the presence  
of your Honor, whom not a *Rex gentium* only,  
a Pharaoh, Assuerus, or Nebuchadnezzar, but such

Gen. 43. 11.

# THE EPISTLE.

a Dan. 2. 48.

b Gen. 41. 38.  
39.

c Dan. 1. 17. 18  
19.  
c Prou. 14. 35.

d *ut autem cry-*  
*stus ut q. in ap-*  
*ost. Lactantius lib. 6.*

e Sam. 15. 16.

f Est. 3. 8.

g Nch 2.

h Ier. 38.

a King as for his Intellectuall, Morall, Politicall and Theologicall Vertues, and Endowments, the Globe of this Earth hath not borne till this present, hath *made a great man in his Kingdome*, *given many great gifts unto* <sup>a</sup> and whose seate, hee hath set aboue many other of his Nobles, because hee findeth the spirit of God, euen an excellent spirit of *wisdom*e and *Discretion* in you, <sup>b</sup> which hath a Magneticall Virtue to draw *the fauour of a King towards it* by the testimonie of the wisest King that God gaue to his old people of the Iewes : <sup>c</sup> Yet my second (and I hope my better) thoughts yeeelde mee motives, to counteruaile these retriactiues and encouragements : to preponderate these discouragements. For to presume so farre, and soare so high in this Dedication, I am not a little emboldened by the generall, and constant Fame of your Honors Heroicall, and Benigne disposition, who (according to that of *Antisthenes* : *That Virtue and true Nobilitie goe together* <sup>d</sup>) Labor to excell others, as well in goodnesse of minde : as greatnesse of place ; and to vse that fauour and grace which God hath giuen you with his royall Maiestie, not with *Ab-salom* to popular insinuations & applauses : nor with *Haman*, to make your selfe terrible by procuring decrees against opposites, but with *Nebemiah*, to doe good amongst your people, and seeke the welfare of them, & with *Ebedmelech*, to deliver those that are in distresse, <sup>e</sup> and with

Daniel



# DEDICATORIE.

*David* to become a suitor, for the setting of men of *wisdom* and *Understanding* over the *affaires* of the *Realme*; who not only standing before so gracious and clement a King, but also tasting so deeply of the fountaine of his *Favors* cannot but imitate so glorious; and resplendent a patterne: As they that walke in the Sunne must needs be coloured by the Sunne, and as that woman in the Gospell, to whom much loue was shewed in the forgiveness of hir many finnes, could not but shew much loue againe in pious Offices. As then *Alexander* the great determined about the relinquishing of his Kingdome, when hee was readie to die, that it should bee *Optimo et generosissimo*, for (*si parua licet componere magnis*) about the dedicating of these my vnpolished Labours, that it shall be to him, *that is so good and generous*. Again the dignity of the subject ministrerh suell to the fire of my *boldnesse* in this kinde. For if *David* durst speake of Gods Testimonies before Princes happily those Princes that did sit and speake against him, and persecute him for his loue to Gods Law; how much more may wee that are Ambassadors for Christ, dare both to speake and wright of any of the glad tidings of his Gospell to a *Theophilus*, a friend of God, that is perswaded of the certainty of the truth and to whom, they are the very Ioy and reioycing of his heart? And if *Paule* thought it no presumption but happinesse, to speake in defence

i Dan. 2. 49.

a Luke 7. 37.

b Psal. 119. 46.

c Ibid. v. 23. & 161.

d Luke. 1. 4.

# THE EPISTLE

c Act. 26. 28.

a Act. 13. 7. 12.

b Act. 23. 28. &  
26. 25.

c 1. King 4. 5.

d 1. King 10. 8.

e Eccle. 1. 1.

f 1. King 4. 30.

of his religion before king *Agrippa*, who could  
bee but almost perswaded to bee a Christian,<sup>a</sup>  
how much more may euen a *minimus Aposto-*  
*olorum* be bold in the Lord to declare (*Voce aut*  
*Scripte*, ) any part of the Gospell of Christ to a  
*Sergius Paulus*, a prudent deputy, who both de-  
sireth to heare the word of God, and beleeueth  
it. <sup>a</sup>who is all our a Christian, and beleueth  
the Prophets, euen all the holy men of God  
that wrote by diuine inspiration. 2. Pet. 1. 21.

As then that *Euangelist* whose prayse is in  
the Gospell, specially dedicateth both his  
bookes (which yet were published for the ge-  
nerall benefit of all the houshold of Faith) to  
that excellent *Theophilus*, who was (as the  
Greeke Scholies say, *quidam a Gouernour*, (for so  
that stile of *Excellent* given to the Gouernours  
*Felix* and *Festus*) euinceth : <sup>b</sup> So I who haue ad-  
dicted all my paines to the Gospell of Christ,  
haue troddent in his steps, in tending a part of  
them (which I now make publicke to the Chur-  
ches that are in Christ) to your Honour, who  
with *Zabud* are a *principall Officer* about our *Sal-*  
*omon*.<sup>c</sup>

And it cannot bee but that your Honour,  
standing a seruant before the Throane of our  
*Salomon*,<sup>d</sup> who is aswell an *Ecclesiastes*, as a *Rex*  
in our *Ierusalem* <sup>e</sup> and whose wisdome excel-  
leth not only the wisdome of the children of  
the *East* and of *Egypt*,<sup>f</sup> (the perishable wise-  
dome of this world) but euen the wisdome of  
the

the sonnes of the Prophets amongst vs, in dissolving of doubts, deciding of controuersies, impugning of the common aduersarie, expounding of Prophecies, interpreting of difficult places, and discoursing readilie vpon any Probleme proposed concerning the great things of Gods Law, must be both inlightened with a great measure of vnderstanding therein, and inflamed with a seruent zeale and affection thereto. For such is the rauishing beautie of diuine learning, that the more it is seene, the more it is admired, the more you vnderstand with *Daniel* <sup>a</sup> the more you will set your heart to vnderstand, and to question about these sacred misteries, <sup>b</sup> which maketh mee hope that your Honor will vouchsafe to taste of this *Manna*, though dressed after the contrarie fashion, to listen to these Songs of *Sion*, though sung out by my harsh voice, and played to on the Harpe by my vnskillfull hand, and to entertaine these Meditations though vttered by a slow tongued *Moses*, not one whose tongue is as the penne of a ready writer, by a country *Amos*, not a courtly *Isaiah*, and by him that is rude in speech, not one that commeth with excellency of words.

And so I tender them to your Honour in all humilitie, with that farewell benediction of *Jacob* to his Sonnes going into *Egypt*, *God Almighty giue you Favour in the sight of the Man.*<sup>c</sup>

<sup>a</sup> Dan. 9. 1.

<sup>b</sup> Dan 10 &  
12. 8.

<sup>c</sup> Gen. 43. 34.

Now

THE EPISTLE DEDICATORY.

Now the Lord of Lords, who hath brought  
your Honour hitherto, fasten you as a nayle  
in a sure place, blesse your House, that it may  
continue for ever before him, and after ful-  
nesse of Dayes, Ritches and Honour,  
heere on Earth, gine you the  
fulnesse of Ioyes in  
his presence in  
Heaven.

Your Honour in all

humble Duty,

BARTHOLOMEW PARSONS.

And so I tender them to your Honour  
in all humilitie, with that farewell benedi-  
ction of his to his Sonnes going into Egypt,  
God Almighty gine you Honour in the sight of  
the Man.

Now



## The first fruits of the Gentiles.

*In three Sermons preached in the Cathedrall  
Church at Sarum.*

MAT. 2. VERS. 1. 2.

1. *Now when Iesus was borne in Bethlehem of Iudæa, in the dayes of Herod the King, behold there came wise men from the East to Hierusalem.*
2. *Saying, where is he that is borne King of the Iewes? for wee haue seene his Starre in the East, and are come to worship him.*



Cannot but ingeniously acknowledge heere with Chrysostome that *Multa nobis opus est vigilantia, &c.* Wee haue neede of much watchfulnesse, many prayers, that wee may passe through and learne the difficultie of this present place, <sup>a</sup> For the strife betweene the heard-men of A-

*brahams Cattell*, and the heard-men of *Lots Cattell*, about their pasturage <sup>b</sup> was neuer so great, so irreconcilable as the strife betweene the sheepeheards of *Is-*

B

rael

<sup>a</sup> Chrysost. homil. 6. in Mat.

<sup>b</sup> Gen. 13. 7.

*(heife)*

a 1. King. 22. 30

b Isa. 9. 21.

c 1. Theſſ. 5. 20.

d 1. Tim. 1. 4.

e 1. Tim. 6. 4.

f 2. Tim. 3. 23.

g Matt. 4. 16.

h Isa. 52. 12.

i Rom. 15. 21.

k Ioh. 1. 11.

l Mat. 12. 57.

m Maxim. 9.

homillin hunc  
locum,

raell is heere, what these <sup>חכמים</sup> Wise men were, what their Profession, what their Countrey, when they came thence, at what time after *Christs* birth they came to *Hierusalem*, and *Bethlehem*, what this starre was, when and how it first appeared and rose, how it guided them in their Journey, one (as it was in the case of *Abab*) saying on this manner, and another on that manner <sup>a</sup> *Manasses* being against *Ephraim*, and *Ephraim* against *Manasses*, and both of them against *Judah*, <sup>b</sup> Amongst all which varieties, and extremities, I holde it the best discretion to keepe that which is good for edification, <sup>c</sup> to cast away that which is but the fewell of contention, rather to finde out and follow that which may minister the edifying which is in Faith: <sup>d</sup> then to doate about vaine and unprofitable questions <sup>e</sup> which doe but gender strife. To come to the Text then, there is a word in it and it is *Ecce*, *Behold*, which is *Nota attentionis promittens rem magnam*, a note of attention, promising some great matter to follow after, which serueth as an Index to poynt out vnto vs many admirable remarkeable things here related, and which standeth as a Beacon on an hill, to discouer a strange and v unexpected coming and enquirie, not of enemies, but of friends, for the new borne *Messias*, accompanied, and attended, with many circumstances of Times, Places, Persons, Causes, and Ends, all of them full of admiration. For is it not wonderfull in our eyes that such persons <sup>חכמים</sup> *Wise men* shoulde come and enquire for him, that they which sate in darkenesse should see great light, and that light should spring vp to them, which sate in the region, and shadow of death, that they to whom he was not spoken of should see, and they that haue not heard, should vnderstand any thing of him, who comming amongst his owne, was not receiued by his owne, <sup>i</sup> could haue none honour in his owne Countrey, <sup>l</sup> *Nato Christi exultabat Chaldaea* (saith *Maximus*.) <sup>m</sup> *When Christ was borne Chaldaea was glad*, and all *Hiera-*



*Hierusalem with her princes was troubled, the Iewe persecuted him, the wise man adored him, Herod whetted his Sword, the wise man prepared his gifts, that they should come at such time as this king was newlie borne, having no forme nor comeliness, no beautie, that hee should be desired, <sup>a</sup> no better Chayre of state then an Oxes Manger, <sup>b</sup> before he had knowledge to refuse the evil, & to chooseth the good, <sup>c</sup> and in the dayes of Herod the King, who to attaine and maintaine his Crowne, spared neyther Priest nor presbyterie, rooted out all the posteritie of David that hee could finde, butchered the Infants of Bethlehem, made hauock of all the nobilitie of Iury, yea, hated his owne flesh, killed his owne brother Pheroras, his owne wife Mariamne, with all her kinred, his owne Sonnes, Aristobulus, Alexander and Antepater, <sup>d</sup> that they should come from the East, leauing their owne people, and their fathers house, and beeing followers of the obedience that was in Abraham, the Father of this new borne King, who went out of his Countrie, and from his kindred, and fathers house, vnto a Land that God shew'd him, <sup>e</sup> with the religious Eunuch: goe so farre a Iourney to worships, <sup>f</sup> that they should come to Hierusalem, that so Israell might know, that God might prouoke them to Iealousie by them that are no people; and anger them by a foolish Nation, <sup>g</sup> and *Vt studio magorum damneretur, pigritia Iudaorum* <sup>h</sup> by the diligence of the wise-men: the sluggishnesse of the Iewes might be condemned, that they should come by the guidance of a Starre, God creating a new Starre, not to giue light by night, <sup>i</sup> but to bee a light to lighten these Gentiles, that they might see, and finde the way to that starre of Iacob, <sup>k</sup> of which Balam had fore-prophesied, and calling them: *per ea qua familiaria ijs consuetudo faciebat*, <sup>l</sup> by those things which custome made familiar vnto them, that they should come to worships him, looking not on the things which were scene, his*

*of birth of*

a Isai 53. 2.

b Luke 2. 7.

c Isai. 7. 15.

d Ioseph Antiq. lib. 16. c. 17.

e Gen. 12. 1.

f Act. 8. 27.

g Rom. 10. 19.  
h Remigius apud Thomam in catena.

i Ier. 31. 35.

k Num. 24. 17.

l Chrysost. homil 6. in Matt.



a Phil. 2. 6.

b August serm.

31. de temp.

c August serm.

35. de temp.

d 1. Tim: 3. 16.

e Act. 2. 11.

f Eccles. 3. 1.

outward contemptible appearance, his beeing in the forme of a seruant: but on the things which were not seene, his eternall God-head and power, his being in the forme of God, and his thinking it no robbrie to be equall with God, <sup>a</sup> yea and acknowledging him which was *Rex Iudeorum*, King of the Iewes, to bee also *Rex Seculorum*: <sup>b</sup> the eternall King, *magnum aliquod latebat in paruo* (saith Saint *Austin*) <sup>c</sup> there lay hidde some great thing in that little one, which those men the first fruits of the Gentiles, which came so suppliant from so farre, learned by heauen that shewed it, not by the earth that brought them, and by adoring they desired to obtaine the fauour of that: which by beholding they did not see. are not all these wonderfull wonders? are they not the great misteries of Godlinesse? <sup>d</sup> are they not *uia rē dī* The great works of God, <sup>e</sup> worthy to bee published to the World with an *Ecce*, a note of attention: of admiration. The body, the summe of all heere is an Historicall narration, a description of a solemne coming: and enquire for the new borne *Messiah*, which being as the Center hath many circumstances, as the circumference compassing it about on euerie side, First of the time when Iesus was borne, which birth is farther illustrated either by the place, at *Bethlehem* of *Iudea*, or the time *In the dayes of Herod* the king. Secondly, of the persons who; *Wise men*: Thirdly, of the places eyther from whence? *From the East*, or whither? *to Hierusalem*, Fourthly, of the forme of the inquirie: *Where is he that is borne King of the Iewes*? Fifthly of the moouing cause, *Wee haue seene his Starre*, Sixtly, of the finall cause and end, *We are come to worship him*.

To prosecute these in the order I haue proposed them, I must beginne first with the time when all this was done, for so euery thing there is a season, and a time to euery purpose under the heauen, <sup>f</sup> and that is *Now when Iesus was borne*, presently vpon his birth all this falleth

out

out: for hee that as long as hee was in the World, was the light of the World, <sup>a</sup> could not bee hidde after his comming into the world, *Quis enim celauerit ignem, Lumine qui semper proditur ipse suo* (saith the Poet) for who can hide fire, which is alwayes disclosed by it's owne light, *Latere inter obscura seculi, lumen caelesti non poterat* (saith Maximus) the heauenly light could not be hid amongst the darkenesse of the world, he that at his lifting vp vpon the Croffe, would draw all men both *Iewes* and *Gentiles*, <sup>c</sup> at his manifestation in the flesh, doth presently beginne to manifest himselfe to the sheepe-heards of the *Iewes*, and to the wisemen of the *Gentiles*, *Noluit intra*, (saith Leo,) &c. <sup>d</sup> He would not haue the beginning of his birth hidde within the narrow corners of his mothers House, but would presently bee acknowledged by all men: who vouchsafed to be borne for all men.

But here the wisdome; or rather the curiositie of man (which cannot content it selfe, with the reuealed things which are onely ours,) <sup>e</sup> but must make it selfe ouerwise & eate of the forbidden Fruit: and prie into the Arke of God: & cannot forbear to enquire into the things that God hath secreted, nor keepe it selfe from running vpon the rocks of vaine, and vnprofitable questions, touching the very particular time, and day of their comming after our Sauours Birth. And as in them that were guided by their owne coniectures: and not by any heauenly reuelation; there were sundrie erroneous oppinions about the Sauour of the World, some saying, that he was Iohn Baptist, some Elias; others Ieremias, or one of the Prophets, <sup>h</sup> so in this point wherein the Scriptures are silent: and haue reuealed nothing vnto vs, men following their owne coniectures, are deuided in their opinions: some saying, that they came the very day of Christs byrth, and worshipped him with the sheepeheards; some a little before the Virgins purification, some presently after, some a yeere

a Iohn 9. 5.

b Maximus  
serm. 2. in Epi-  
phan.

c Ioh. 12. 32.

d Leo serm. 1.  
in Epiphan.

e Ier. 1. 1.

e Deut. 29. 29.

f Eccles. 7. 17:  
g 1. Sam. 6. 19.

h Mart. 16. 14.

i August. serm.  
30. de temp.

a Beza in  
1. Cor. 3. 12.

b August. tract  
49. in Ioh.

c Luke 2. 11. 15.

d Tit. 3. 8. 9.

Ver.

e Phil. 4. 9.  
f Psal. 119. 60.

g Eccle. 5. 7.

h Isai 55. 6.

i Deut. 13. 21.

k Matt. 26. 13.

after this byrth, some almost two yeeres after. All which if I should at large discourse of, or discusse, I might happilie builde vpon the foundation, Hay and Stubble. *Vanas & inutiles argentias*, *a vaine and unprofitable quirkes*: which would bee but matter for the fire, enough for the present, that our Church hath thought fit for a memoriall of these mens comming vnto *Christ*, to celebrate the twelfth day after his Natiuitie: and to note withall vnto the disputers heereabouts, that if the wisdom of the spirit, (which hath singled out those things to be written, *qua saluti credentium sufficere videbantur*, *b which seemed sufficient for the saluation of them that beleue*.) had held the precise knowledg of the particular time so necessary, it would as well haue recorded it: as the very time of the *Sheep-heads* comming to see him, which was the very day of his birth, *c* Howbeit the very Phrase vsed by the HOLY-GHOST *tu es natus* *d* *Iesus being borne* or as *soone as Iesus was borne*: importing that they came with as great celeritie and speede, as so large a Journey could be accomplished, it shall bee good and profitable for vs *d* (auoyding foolish questions) to learne by this which is written for our instruction, to doe that which we heere and see in them heere; namely to *make haste, and delay not to keepe Gods commandments* *e* to *make no tarrying to turne vnto the Lord, nor to put it off from day to day, f* but to *seeke the Lord whilst hee may bee found, to call vpon him whilst hee is neere, g* that is requisite in all the duties of godlinesse, which *h* is required in our vowes, *that wee must not bee slack to pay them, h* & as wheresoeuer the Gospell should bee preached in the whole world: that worke of the Woman, which powred an Alabaster boxe of precious oynment, vpon the head of our Sauour: was to be mentioned in memoriall of her, *k* so wheresoeuer the obedience of Gods seruants is recorded; the haste that they vsed

used the diligence that they gaue, is euer remembred, as that which crowneth the worke, *Abraham* beeing enioyned to circuncise himselfe and his familie, doth it *the same day*, <sup>a</sup> to sacrifice his sonne, riseth vp *Earlie in the morning to goe about it*, <sup>b</sup> *Cornelius* to send for *Peter*, who must speake vnto him words, whereby hee should be saued, doth it immediatly, <sup>c</sup> *Paule*, to goe vnto the Gentiles, to open their eyes, and turne them from darkenesse to light, doth it immediatly: without communicating with flesh and blood, <sup>d</sup> *Nescit tarda molimina, spiritus sancti gratia*, (saith *Ambrose* on *Luke*,) the grace of the holy Ghost, cannot skill of any slow enterprises. How sharply then are the men of this generation to be rebuked, who say of the building of the spirituall Temple of *Christ* in their hearts: as the *Iewes* did of the materiall Temple, *the time is not yet come*, <sup>e</sup> who with the *Iewes*, will not in this their ay: know the things that belong vnto their peace, <sup>f</sup> but are content that their legions of finnes which possesse them; as so many deuills (for *Quot crimina, tot Dæmonia*, saith *Bernard*, how many finnes, so many deuills,) should say vnto *Christ* when hee cometh to cast them out: as the Deuills that hee came to dispossesse, *art thou come hither to torment vs before the time?* <sup>g</sup> and who when they should heare Gods voice to Day, <sup>h</sup> purit of till to Morrow, as <sup>i</sup> *Pharaoh* did praying for him, <sup>k</sup> *Quamdiu cras, cras, quare non modo, quare non hac hora finis turpitudinis meæ*, (saith *Saint Austin*) *How long? to morrow, to morrow, why not now, why in this very houre is there not an end of my flibines*.

Now this first circumstance of *Christ*s birth: is amplified eyther by the place or the time, the place: In *Bethlehem* of *Iudea*, it maketh no matter whether wee reade here *Bethlehem* of *Iudea*, or of *Iudab*, *Iudea*, beeing put, not for the whole Countrie of the *Iewes*; but for the Tribe of *Iudab*, as else where; *Ioseph* hearing that *Archelau*s raigned in *Iudea* would not goe thither, but turned

a Gen. 17. 23.

b Gen. 22. 3.

c Act. 10. 33.

d Gal. 1. 16.

e Hag. 1. 2.

f Luke 19. 41.

g Matt. 8. 29.

h Psal. 95. 7. 8.

i Exo. 8. 10.

k August. in confession.

yo place of xth

a Mat. 2. 22.

b Iud. 19. 15.

c August de  
concord. E-  
uangel.

d Luke 2. 4. 5. 6.

e August in  
Enchirid cap.  
101.

f Gen. 50. 20.

ned aside into the parts of Galilee. <sup>a</sup> Now this addition serueth here for a distinction betweene it and another, *Bethlehem* in the Tribe of *Zabulon*, <sup>b</sup> *dua Bethlehem sunt* (saith the ordinary glosse) there are two *Bethlehems*, one which is in the *Land of Zabulon*, another which is in the *Land of Iudah*, which was first called *Ephrata*. And for this *Bethlehem*, the place of *Christs* birth, *Saint Austin* hath well obserued that <sup>c</sup> *Matthew and Luke* doe agree concerning the *Citty of Bethlehem*: but how and for what cause *Ioseph and Mary* came thither, *Luke* declareth; *Matthew* omitteth.

When our Sauour then was conceiued in the wombe of his mother at *Nazareth*, and by all likelihood should in her purpose haue bene borne there, both *Ioseph* and *Mary* are compelled by the decree of *Augustus Caesar* to goe to *Bethlehem*: the *Citty of Dauid*, to be taxed there because they were of the house of *Dauid*, <sup>d</sup> God so making a way for the accomplishment of that Prophecie: which fore-told the place of his birth. Oh come hither then, and behold the works of the Lord; yea the mightie hand of our God, who, as in the great worke of the Creation, hee made the light out of darkenesse, so in the wonderfull workes of his prouidence, and preseruation: can out of the euill actions of men and deuills, bring forth good: and turne those things which they doe for the satisfiying of their sinfull wills; to the executing of his holy, and righteous will. *Demi suas voluntates utique bonas, implet per malorum voluntates utique non bonas*, saith *Austin* <sup>e</sup> God can fulfill his wills beeing good, by the wills of wicked men that are not good. Thus when *Iosephs* brethren thought euill against him in selling him for a slaue into *Egypt*: God meant, and turned it to good, to saue much people aliue thereby. <sup>f</sup> As then the expert *Phisician* can so temper, and compose the poyson of *Serpents*: that it shall bee a preseruatiue against poyson:

so





- a Psal 89.36. *Sunne before God,* <sup>a</sup> which must necessarily bee vnder-  
 stood of that blessed seede of the Woman, which  
 should *bruise the Serpents head*, <sup>b</sup> of that branch that  
 should grow out of the roote of *Iesse*, <sup>c</sup> at whose con-  
 ception the Angell promised to the Virgin: *that God*  
 d Luk.1.31.33. *should giue vnto him the Throane of his father David, &c.*  
<sup>d</sup> And then where should this seede promised to *Da-*  
*uid*, be more fitly borne: then in that Towne which  
 was especially denominated of him? the City of *Da-*  
*uid*, and where hee himselfe was borne; where should  
 the roote of *Iesse* first sprout out: but in *Bethlehem*, the  
 town of *Iesse* the *Bethlehemite*? <sup>e</sup> Now that I may re-  
 ferre all things to edification and instruction, I can-  
 not but cry out with our blessed Sauour: *Happy are*  
 f Matt.13.6. *our eyes that see or may see*: heere is this particular,  
 the truth of that generall laid downe by the Apostle,  
 That all the promises of God made in Christ are in him, yea,  
 g 2. Cor.1.20. *and in him Amen*:<sup>g</sup> hath he said, and shall hee not doe  
 it? hath he spoken, and shall hee not make it good?  
 h Num.23.19. <sup>h</sup> It is one of his properties wherby he proclaimed him-  
 selfe to *Moses*, and would bee knowne to the whole  
 i Exo.34.6. *World to be abundant in truth*, <sup>i</sup> that is *such an one as*  
*keepeth covenant and mercy with his seruants*.<sup>k</sup>  
 k 1. Kin.8.23. Oh then beloued, let vs that are the heires of grace,  
 seeing the immutability of Gods counsell; haue strong  
 l Heb.6.17.8. consolation <sup>l</sup> against all either outward strivings, or  
 inward terrors, that would seeme to separate vs from  
 the loue of God in Christ: and seeing hee is faithfull, *that*  
*hath promised: let vs holde fast the profession of our faith*  
 m Heb.10.23. *without <sup>m</sup>manering*.  
 Again, our Sauour was borne at *Bethlehem*, in re-  
 gard of the present condition of the place, <sup>a</sup> a poore  
 place was fittest for his birth: that made himselfe  
 n 2. Cor.8.9. *poore for vs*. <sup>n</sup> *A City little amongst the thousands, of*  
*Judab*, (a thing which the spirit of God taketh notice  
 o Micah 5.2. *of*) meetest for him to be borne in, *who made him selfe*  
 of



of no reputation, and tooke upon him the forme of a seruant, <sup>a</sup>  
*Qui serui suscepit formam* (saith Leob) &c he that tooke  
 on him the forme of a seruant, and cam not to iudge, but to be  
 iudged, chose Bethlehem aforehand for his nativity, & Hieru-  
 salem for his passion. A City so meane, that it is not reko-  
 ned vp in the number of those Cities that fell by lotte  
 vnto the Tribe of Iudah, <sup>c</sup> for him that should haue  
 neyther forme nor beautie, <sup>d</sup> but must bee the shame and  
 contempt of the people <sup>e</sup> If the wisdom of the flesh  
 should haue bene Gods counsellor, to haue taught  
 him <sup>f</sup> it would rather haue aduised to make choise of  
 Hierusalem, the City of Gods the Ioye of the whole Earth,  
<sup>h</sup> where the wise men sought him, or of Rome, that  
 was then the head of the World, (*Romanos rerum Do-*  
*minos* saith the Poet about this time, *the Romanes that*  
*were Lords of all*), then of Bethlehem: so ignoble a place:  
 But the Lord, to shew that his waies are not as mans  
 wayes, his thoughts, as mans thoughts, <sup>i</sup> that his ver-  
 tue is made perfect in weakenesse <sup>k</sup> and that hee hath  
 chosen the weake things of this World, to confound  
 the things which are mighty, <sup>l</sup> honoured this meane  
 village, with the byrth of the Sauour of the World.

*Si maximam Romanam, eligisset Cinitatem, &c.* (saith  
*Tho. Aquinas, m*) If he had chosen that great city Rome men  
 would haue thought that the change of the World: had come  
 through the power of the Cittizens: If hee had bene the  
 Sonne of the Emperour, they would haue attributed the pro-  
 fit that came by him to his power: But that it might bee  
 knowne that the God-head had alred the World, bee chose  
 a poore Mother, and a poorer Countrie.

To giue heere some briefe touch of instruction as I  
 passe along; the meanenesse of our Sauours birrh, in  
 so contemptible a Towne, yea; in a stable, the basest  
 place in the Inne, his lodging in a Cratch, for a Cra-  
 dle, serueth to pull the Peacocks feathers of the high-  
 minded ones of this world, who glory so much in the  
 flesh,

a Phil 2. 7.  
 b Leo serm. pri-  
 mi in Epiphani.

c Iosr 15.  
 d Isai. 53. 2.  
 e Psal. 22. 6.

f Isai. 40. 13.  
 g Psal. 87. 2.  
 h Lam. 2. 15.

i Isai. 55. 8.  
 k 1. Cor 12. 9.  
 l 1. Cor. 1. 27.

m Thom. 3. part  
 quest. 35. artic.  
 7.

subhoi

a Dan. 4. 19.

b Act. 12. 18.

c Iob. 31. 25.

d 1. Cor. 8. 8.

e Phil. 2. 5.

f Chriſtoſt. hom  
1. ex uariis in  
Matt.g Gregor. hom  
8. in Euangel.

fleſh; of the *Nebuchadnezzars*, who ſtand ſo much vpon their great Babels that they haue built for the honor of their Maieſtie, <sup>a</sup> of the vaine-glorious boasters, that bragge ſo much of their earthly Burgeſhippes, <sup>b</sup> that reioyce becauſe their wealth is great, and becauſe their hand hath gotten much; <sup>c</sup> that glory in their ſtrength, in their wiſedom, in their riches, or in any outward things, which (as *Paule* ſaid of meates:) commend vs not vnto God. <sup>d</sup> That we may the better caſt away this ſinne of vaine-glory, which cleaueth ſo faſt vnto vs; we are to looke vpon the patterne which *Ieſus* the author and finiſher of our faith, hath left vs herein, we muſt for lowlines of minde, haue the ſame minde in vs which was in *Chriſt Ieſus*, who made himſelfe of no reputation. <sup>e</sup> *Que ſuperbia ſanari poteſt* (ſaith *Bernard*.) what pride can be healed, if it be not healed by the humbleneſſe of the Sonne of God.

Thirdly, *Bethlehem* is the place, in regard of a future and miſticall ſignification, I will rather vtter it in the words of the ancients then mine owne. *Locus iſte Bethlehem* (ſaith *Chriſoſtome*, <sup>f</sup>) *This place of Bethlehem, where the Lord was borne, had a propheticall name: for Bethlehem out of the Hebrew, is interpreted the houſe of Bread, becauſe here the ſonne of God muſt be borne, who is the bread of life, according to that which he himſelfe ſaith in the Goſpell, I am the bread of life, which came downe from heauen.* Almoſt the ſame words ſpeaketh *Gregories* that out of the mouth of two witneſſes the matter might bee eſtabliſhed. *Bene etiam in Bethlehem, &c.* well alſo is hee borne in *Bethlehem*, for *Bethlehem* is interpreted the houſe of Bread, for it is he that ſaith *I am the Bread of life, which came downe from Heauen*: therefore the place wherein the Lord is borne, is beforehand called the houſe of bread, becauſe it ſhould come to paſſe that he ſhould there bee borne in the ſubſtance of fleſh, who ſhould with inward fulneſſe reſreſh the mindes of the Eleſt. The interpretation howſoeuer it be

Allego-

Allegoricall, neede not be offensive, because it is Analogicall, agreeing to the proportion of faith, <sup>a</sup> At such times then amongst vs, wherein, as wee haue heard, so we must see in the citty, & church of our God <sup>b</sup> wherein we must not only heare with eares: but also see with our eyes, and handle with our hands, the word of life, <sup>c</sup> and bread of life, it shall not bee an vnprofitable meditation for vs to consider: that he who gaue his body for vs vpon the Crosse, and now giueth it to vs in the Sacrament, would bee borne at *Bethlehem*, that thereby hee might shew himselfe to bee the true bread of life, that cometh downe from Heauen, and giueth life to the World, <sup>d</sup> that eating thereof, we might liue and not die, <sup>e</sup> and also that as *Eusebius Emisennus* speaketh, <sup>f</sup> we must bee *Bethlehems*, houses of bread, spirituall Temples, in whome Christ must bee formed, <sup>g</sup> and in whose hearts he must dwell by faith, <sup>h</sup> *Simus nos Bethlehem*, (saith he) &c. Let vs be *Bethlehem*, let vs be the house of Bread for he which will not bee the house of Bread must perish, for this the Lord himselfe saith, vnlesse yee eate the flesh of the Sonne of man: yee shall not haue life in you, let vs therefore receiue Christ in our house, let vs receiue him in our mind and heart, Let him be borne in vs. Now after the description of the place, followeth the mention of the time of our Sauours Byrth: In the dayes of Herod the King] in the dayes, an hebraisme, *quo optime exprimitur*, i &c. Whereby it is well expressed, how short and fading is the power euen of good Kings, much lesse that the tyranny of some should be perpetuall. Of Herod] (named the great King] of Iudea, as hee is called *Luke* 1. 5. And hee is so called to distinguish him from *Herod Antipas* the Tetrarch of *Galile*, <sup>k</sup> and *Herod Agrippa* his nephew, that butchered *S. James*, <sup>l</sup> of which three the common verse runneth

*Ascalonita necat pueros Antipa Iohannem,  
Agrippa, Iacobum mistisq; in carcere Petrum.*

<sup>a</sup> Rom. 12. 6.

<sup>b</sup> Psal. 48. 3.

<sup>c</sup> 1. Ioh. 1. 1.

<sup>d</sup> Ioh. 6. 33. 35.

<sup>e</sup> Ibid. vers.

50. 51.

<sup>f</sup> Euseb. Emisennus. hom. in hoc Euangel.

<sup>g</sup> Gal. 4. 19.

<sup>h</sup> Eph. 3. 17. <sup>g</sup>

<sup>i</sup> Beza in Luc. 1. 5.

<sup>k</sup> Luke. 3. 1.

<sup>l</sup> Act. 12. 2.

*The infants, kills great Herod. Antipas the Baptist slayes,  
And Iames, Agrippa kills, and Peter in the Prison layes.*

Now this accurate mention of the time, is not for the times sake onely: but there is a further misterie in it, *Hoc non tantum ponis*, (saith Hierome)<sup>a</sup> The holy writer bringeth this in: not only in regard of the time; but that that might appeare to bee fulfilled, a prince shall not depart from Iudah,<sup>b</sup> till Shiloh come, *ponit tempus* (saith Chrysostome<sup>c</sup>) &c. hee mentioneth the time that he might bring to our memory the olde prophecie of the Patriarch Iacob, who beretofore diligently mentioned the time unto vs, and gaue an euident signe of the coming of Christ saying, a prince shall not depart from Iudah, &c. *Huius ineffabilis misericordia manifestatio*, (saith Leo)<sup>d</sup> the manifestation of this vnspeakable mercy, came to passe at such time, as Herod was King of the Iewes, euen when the lawfull succession of Kings ceased, the power of the high priests was destroyed, and a stranger bare rule, that the true kings byrth might bee prooued by that prophecy which had said, a prince shall not depart from Iudah.<sup>e</sup> Or as wee read the Scepter shall not depart from Iudah. As then Bethlehem was the place, so the days of Herod, are the time of his natiuitie, that so, that might be fulfilled, which God almost two thousand yeares before, had shewed by the mouth, and last words of that blessed Patriarch Iacob, for now the scepter was departed from Iudah, the royall power that from that time had bene inuested in that Tribe, was now pulled from it, and none of the seede of David sate vpon the Throane of the kingdome, but Herod patre Idumae, et matre ortus Arabica, <sup>f</sup> whose Father was an Edomite and his mother an Arabian, being created King by the Emperour Augustus, and the senate of Rome, & into whose hands at this time, God had giuen the whole World, <sup>g</sup> h now also was a Law-giuer departed from betweene his secte, for whereas till this time the Sanhedrim, the Elder-

<sup>a</sup> Hier. in locum

<sup>b</sup> Gen. 49. 10.

<sup>c</sup> Chrys. hom. 6.  
in Matt.

<sup>d</sup> Leo homil. 3.  
in Epiphani.

<sup>e</sup> Gen. 49. 10.

<sup>f</sup> Rupertus

<sup>g</sup> Ioseph Antiq.  
lib. 14. cap. 26.

<sup>h</sup> Luke 2. 1.

Eldershippe of the seauentie Iudges (which were chosen out of the house of *Dauid*) stood and had iudiciall power, this *Herod* in the thirtieth yeere of his tyrannicall rule, <sup>a</sup> destroyed the Sanhedrim of the house of *Dauid*, and soysted in a Sanhedrim of profelytes-because it was said that *Christ* promised in the Law, was now borne, so that now: hee that was to come, must come. the fulnesse of time was now come for God to send *Shiloh*, euen him that was made of a Woman: <sup>b</sup> borne of a Virgin that had not knowne a man. <sup>c</sup> As then the finding of him wrapped in swadling clouts, and lying in a Manger, is a signe to the sheepe-heards, that hee is the new borne *Messias*, <sup>d</sup> so the finding of him here in his right *quando*: the manifesting of him in the flesh, at such time as God, (who onely can declare the end from the beginning: and from ancient times, the things that are not yet done, <sup>e</sup>) had foreshewed by the mouth of his Prophet, that he must come: is a signe vnto vs. that hee is the horne of saluation, raised in the house of *Dauid*:<sup>f</sup> as being none abortiue, borne out of time, but coming in due season, euen in the fullnesse of time, that was appointed for him.

Now then in that *Christ* is rayfed vp beere in the house of *Dauid*, to be the glory of Gods people *Israell*, at such time as in outward shewe his glory seemed to cease, and his Throane to be cast to the Ground, <sup>g</sup> in that when the heathen were come into Gods inheritance, <sup>h</sup> and they that hated them ruled ouer them: God did so graciously looke downe from Heauen, and visit them, and his hand was vpon the man of his right hand <sup>i</sup> *id est super Christo filio delectionis eius, that is, vpon Christ his beloued sonne*, <sup>l</sup> and vpon the Sonne of man, whom he had made strong for himselfe, to lift him vp to be a Prince, and Sauour vnto *Israell*,<sup>m</sup> this is as a word behind vs<sup>n</sup> to tell vs, that God is euer nereest to his Church; when he seemeth to be farthest off; that then

a Philo Iudeus  
de partibus imp.

b Gal. 4. 4.  
c Luk. 1. 34.

d Luk. 2. 12

e Isa 46. 10.

f Luk. 1. 69.

g Psal. 89. 44.

h Psal. 79. 1.

i Psal. 106. 47.

k Psal. 80. 17.

l Iunius in psal.  
80.

m Act. 5. 35.

n Isa. 30. 21.

Collo  
w faith  
overly

Dot

a Psal. 77.7.

b Isa. 59.16.17.

c Psal. 27.10.

d Isa. 41.17.

e Gen. 21.2.

f Psal. 105.18.

g Gen. 41.43.

then he looketh with the tendrest eye of his mercy vpon the affliction of his people, when in all outward appearance he seemeth to haue forgotten to be gracious, and to haue shut vp his louing kindnesse in displeasure, <sup>a</sup> yea to cast off for euer: and vterly to breake promise with his people, and that when all ordinarie humane meanes fayle, then God sendeth helpe from on high. *When the Lord seeth that there is no man, his arme bringeth forth Saluation,* <sup>b</sup> *when my Father and Mother forsake me* (saith the Psalmist <sup>c</sup>) ordinary meanes, vsuall helpes fayle, *then the Lord taketh me vp.* *Bono animo estote socij* (saith Philo Iudeus, when hee saw the Emperour *Caius* angry with his frends) *bee of good courage fellows: because Gods helpe must needs bee at hande, when mans helpe fayleth. When the poore and needy seeke water: and there is none, and their tongue fayleth for thirst, I the Lord will heare them, I the God of Israell will not forsake them,* <sup>d</sup> *When Abraham, and Sarah were olde, and stricken in yeares, and there was no more possibilitie of issue to come from them: then of fruite from a dead stock; then is the seede so often promised giuen vnto them, and Sarah beareth a childe in her olde age.* <sup>e</sup> *when Ioseph was sold into Egypt for a bondslaue, when his feete were hurt with tetter, and hee laid in Iron,* <sup>f</sup> *when his Soule did cleaue vnto the dust, and his belly vnto the ground, hee being come to the lowest Ebbe, and to be euen, Infra infimos, Lower then the lowest,* then; euen then: the Lord raysed him out of the dungeon: to set him with the princes of Egypt, and made him ruler ouer the land, <sup>g</sup> *when the Egyptians made the Israelites to serue them with rigor, and made their liues bitter with hard bondage, when they commanded all the male children (that were spes gregis the hope of posterity) to be destroyed, so that there was little hope, either of continuing posteritie, or of returning into the Land of Canaan,* (which God had promised



mised to *Abraham* and his posterity, <sup>a</sup> then the eyes of  
 the Lord out of his holy habitation looke vpon their  
 affliction, and then is his right hand stretched out, to  
 deliuer them out of *Egypt*, and to bring them into that  
 good land that hee promised, <sup>b</sup> when *Egypt* pursued  
 them after their departure, <sup>c</sup> and there was behinde  
 them an army of *Egyptians* : before them the Red-Sea,  
 so that their hearts fayled them : then the Lord wor-  
 keth his wonders in the Sea, and leadeth them through  
 the depthes ; as through the <sup>d</sup> wilderneffe. When to  
*Gideon*, (iudging according to the outward appea-  
 rance : and by the misery which they indured vnder  
 the *Midianites* ) the Lord seemed to haue departed  
 from *Israell* : then was he with them, <sup>e</sup> then did hee a-  
 rise to helpe them. When *Daniell* must into the Lyons  
 Denne, and the King himselfe, though hee laboured  
 till the going downe of the Sonne, could not deliuer  
 him out of the hands of his Enemies ; then is his God  
 whom he serueth : able and willing also to deliuer him  
 from the Lyons : and to shutte their mouthes that  
 they shall not hurt <sup>f</sup> him. And when *Ionah*, though the  
*Mariners* row hard to bring him vnto the Land, must  
 needes into the Sea, so that hee thought himselfe cast  
 out of Gods sight : <sup>g</sup> then doth God prepare a great  
 fish to swallow and saue him, <sup>h</sup> causing Saluation, to  
 come out of the destroyer, as meate out of the Eater.  
<sup>i</sup> It is then a faithfull saying vttered in the song of *Mo-*  
*ses* <sup>k</sup> *The Lord will repent himselfe for his people, when hee*  
*seeth that their power is gone, and that there is none shut vp*  
*or left.*

a Gen. 13. 15.

b Exo. 3. 1.

c Exo. 14. 9.

d Plal. 106. 9.

e Iud. 6. 13.

f Dan. 6.

g Ion. 2. 4.

h Ion. 1. 17.

i Iud. 14. 14.

k Deut. 32. 36.

And this assurance, that God will stand with vs,  
 when all the world forsaketh and fayleth vs : must se-  
 cure vs in all our trouble, the end whereof wee cannot  
 see, the meanes to wade out of which we cannot find,  
 it must bee armour of prooffe to keepe off all feares,  
 which through the weakenesse of our faith are readie



a Matt. 8. 16.

b Psal. 46. 1.

c Ioh. 6. 12.

to enter into our hearts <sup>a</sup> *Etsi fractus illabatur orbis, al-*  
*though the world should breake in peeces and fall on vs: God*  
*is our refuge and strength* <sup>b</sup> *a very present helpe in trouble.*  
*therefore will we not feare though the Earth bee remooued,*  
*and though the Mountaines be carried into the midst of the*  
*Sea, though the waters thereof roare and bee troubled, and*  
*though the Mountaines shake with the swellings thereof.*

I haue but begunne to speake of the matters, and  
 misteries in this text, and the swiftnesse of the time,  
 the sharpenesse of the weather inioyne mee to silence,  
 and to hold my peace from farther good words. I will  
 then according to our Sauours counsell, <sup>c</sup> gather vp  
 the fragments that remaine, concerning these wise-  
 men, their Countrie, their comming to *Hierusalem*,  
 their enquirie for the new borne King, the moouing  
 cause and end of their comming, and when I haue a  
 conuenient time, propose them vnto you.

To God the Father that sent his sonne made of a  
 Woman, and made vnder the Law for vs, to the sonne  
 that tooke on him the forme of a seruant, and made  
 himselfe of no reputation for vs; and to the holy spirit,  
 which must leade vs into the trueth of these high  
 and heauenly misteries, three persons and  
 one God, bee honour, and glo-  
 ry, now and for euer,  
 Amen.

*The end of the first Sermon.*

*The*



## The second Sermon.

**A**S *Jonah* at his second sending brought the same message to the Niniuites, so I comming againe amongst you bring the same matter and text, and as I promised gather vp the fragments, the sundry circumstances of this Text that were left vnhandled. In the ranke of these circumstances next to the time of their comming *Christs birth* ( of which with the amplifications coincident thereunto, I haue spoken many things ) followeth the circumstance of the persons that come and make this enquiry.

*Behold wise men came.* Now heere againe are vaine reasonings amongst the interpreters, strifes to no profit, but to the troubling and amasing of the hearers, <sup>a</sup> what these *iudges* <sup>b</sup> *wise men* were, what their profession was, whether they were Philosophers, Priests, Astrologers, Sorcerers, Kings or States-men, *Non nostrum inter eos tantam componere litem*, I meane not to arbitrate the first betweene them, for *cui bono*? what good is there in it? whether they were all, any or many of these, it mattereth not, *dummodo salua maneat historie veritas*, as long as the truth of the History remaineth safe <sup>b</sup>. Onely to speake that for which wee may haue some light out of the text it selfe, it seemeth to be most probable that they were Astrologers, *Viri siderum inspectionibus assueti* (c) *Men accustomed to*

D :

gaze

a 2 Tim. 2. 14.

b Beza in locum.

c Cyprian.  
Sermon. de Magis & stella.

a Leo Serm. 4.  
de Epiphan.

b Isa. 47. 13.

c Tit. I 11.

d Concil. Tri-  
dent session. 4.

e Act. 17. 23.

f Psal. 72. 10.  
g D. Boys possit  
in Epiphan.

h Iansenius  
concord. cap. 9.  
i Mantuan: in  
Festis Lib. I.

gaze upon the starres, & *spectandorum siderum arte pol-  
lentes*,<sup>a</sup> such as were skilfull in the art of gazing upon the  
starres, such as amongst the Chaldeans, were called by  
the Prophet, Viewers of heauen and Starre-gazers,  
<sup>b</sup> because they are lead heere by a starre, to seeke  
out this starre of *Iacob* that was newly arisen,

Amongst our aduersaries the Papists ( who speake  
things that they ought not for filthy lucre's sake, it  
is an vnwritten tradition, and therefore (say they) to  
be receiued *Pari pietatis affectu*, With the like deuotion  
that the Booke of the Old and New are<sup>d</sup>, that they were  
Kings, three Kings because they brought three gifts,  
that their bodies after their death were translated  
from their Country to Constantinople, from thence  
to Millaine, from Millaine to Colon, whither at this  
day there is great resort of the simple people ( who  
like the Athenians are in all things too superstitious;  
to adore them as holy reliques. And, to fill vp the  
measure of their sayning, they haue found out three  
names for them also, *Iaspas*, *Melchior*, and *Balthazar*.  
And to this purpose they bring or rather wring and  
wrest the words of the Psalmist, *the Kings of Tarshish*  
and of the Isles shall bring presents: *the Kings of Sheba*  
and *Seba* shall offer gifts<sup>e</sup>, But, *constat hoc ex pictura*  
*non ex scriptura*, it is a tale painted on a wall, not  
written in the word. And their owne men are against  
them herein, *Nec veterum interpretum quisquam hos*  
*Magos reges vocat* ( saith Iansenius<sup>h</sup>) not one of the  
old interpreters calleth these wise men Kings. And *Mantuan*<sup>i</sup>,

*Nec reges ut opinor erant, neque enim tacuissent*  
*Historia sacra auihores genus istud honoris.*  
*As I thinke sure they were not Kings,*  
*for then the men that wrote;*  
*The Holy Historie, would this,*  
*sa gent an honour note.*

Maldonate <sup>a</sup>, and Baronius <sup>b</sup>, make no more of them but regulos, petty Kings, such as those five that Abraham subdued <sup>c</sup>. And for the text of the Psalme, they must turne about the earth ( the foundation whereof God hath so laide, that it should not be remooued for euer <sup>d</sup> ) they must *ex Meridie & Occidente facere Orientem* (as Calvin saith they haue done <sup>e</sup>) iurne South and West into East, before it will crowne them Kings, Saba & Arabia respectu Ierusalem plane in Meridie, non in Oriente (saith their owne Iansenius <sup>f</sup>) Saba and Arabia in respect of Ierusalem, are altogether in the South not in the East. But to leaue this vaine iangling *de lana caprina*, and to come to that whereby the Church may receiue edifyinge, as our Sauour first rising from the dead, became the first fruits of them that slept in the earth <sup>h</sup>, so these men that were Gentiles in the flesh (and therefore aliens from the common-wealth of Israell, strangers from the couenant, farre off both in place and grace) by comming first vnto Christ are here made the first fruits of the gentiles, wherby as by a patterne God would shew forth, that he would giue vnto the Gentiles repentance vnto life; *In istis fides gentium ut primitia deo consecratur* (saith the ordinary glosse here) in these men the faith of the Gentiles is consecrated as the first fruits vnto God. *Stella ortus &c.* (saith Hillary <sup>k</sup>, the rising of the starre being first understood of the Gentiles, sheweth that the Gentiles should presently beleeue in Christ. Ideo Magi &c. (saith Chrysostome <sup>l</sup>, therefore the Wisemen of the Gentiles were first chosen to saluation, that by them the gate of saluation might bee set open to all the Gentiles. And he cryeth out else-where, *O beati Magi &c.* <sup>m</sup> Oh happy wise men, who of all the Gentiles were vouchsafed to bee the first fruits of the faithfull, for those wise men were a representation of the Church that should be afterwards. *Illi Magi &c.* (saith Saint Austin <sup>n</sup>, Those wise men, what were they but the first fruits of the

a Maldonat. in locum.

b Baronius tom.

1. Anna. p. 76.

c Gen. 14.

d Psal. 104. 5.

e Calu. in

Mat. 2.

f Iansen. ubi supra.

g 1. Cor. 14. 5.

h 1. Cor. 15. 20.

i Act 11. 18.

k Hil. in expof. buius Euangelij.

l Chrysoft. hom. 1. ex vary in Mat.

m Chryf. in opere imperf. hom. 2.

n Auguft. ferm. 32. de temp.

a *August serm.*  
30 de tempore.

b Luk. 2. 32.

c Eph. 3. 10.

d Eph. 2. 14.

e Deut. 7. 6.

f Psal. 147. 20.

g Rom. 9. 4.

h Heb. 12. 20.

i Rom. 4. 16.

k Gal. 3. 16.

l Gen. 18. 18.

and 22. 18.

Gal. 3. 8.

m Gen. 49. 10.

n Hag. 2. 7.

Gentiles? the shepheards were Israelites, the Wisemen Gentiles, they from nere, these from farre off, and both of them runne unto the corner stone; for hee comming (as the Apostle saith) preached peace to vs which were farre off, and peace to them which were neere, for he is our peace, which hath made both one. And againe he saith a, *Manifestatus est &c.* Hee was manifested in the very cradles of his infancy to them which were nere, and them which were farre off, to the Iewes by the neerenesse of the shepheards, to the Gentiles by the farnessse of the Wisemen.

So then Christ alsoone as euer he was borne, was (as old Simeon vttered in the spirit of prophecy of him) a light to lighten the Gentiles b, for although God for a time to shew his *salvatiōis opus* manifold wisdom c, set vp a partition wall d, of rites and ceremonies, whereby he hedged in the Iewes to be a precious people and a chiefe treasure to him about all the nations of the earth e, and excluded the rest of the Nations of the world from his couenant, although hee gaue them his statutes and his ordinances which hee did not to any Nations besides f, although to them pertained the adoption and the glory, and the covenants, and the giuing of the Law, and the service of God, and the promises g, yet many and excellent things were euer vttered of the calling and comming in of the Gentiles, of bringing them into the sheeplefold of the Church by Christ, who is the great sheepleheard of the sheepe h.

It was promised to Abraham that was the father of vs all i, that in his seed (which is Christ k, not the Iewes onely, but all the Nations of the earth should bee blessed l. It was fore-prophecied by Iacob, that Shiloh should be *expectatio gentium*, or, to him should the gathering of the people bee m, by Haggai, that hee should bee the desire of all Nations n, by the Psalmist, that all Nations should serue this  
Solomon,

Solomon, this King of peace, and builder of the new Temple made without hands, <sup>a</sup> and that he should have the Heathen for his inheritance, and the ends of the Earth, for his possession, <sup>b</sup> by Isai, that to the roote of Iesse should the Gentiles come, <sup>c</sup> that he should bring forth iudgement to the Gentiles, <sup>d</sup> that he should not only bee Gods seruants to rayse vp Iacob and Israell: but that also hee would giue him for a light vnto the Gentiles, that hee might bee his Salvation, to the ends of the World. <sup>e</sup> And that the Gentiles should come, to the light of Lion, <sup>f</sup> by Ieremias, that the Gentiles should come vnto the Lord, from the ends of the earth, and say: surely our Fathers haue inherited Lies, Vanitie, and things wherein is no profit. <sup>g</sup>

And that we may not drinke vp the whole Sea, to shew that the water is Salte, <sup>h</sup> bring all out of the treasure of the prophets, that is stored vp in this kind, let me tell you in one word, that of that hoine of Salvation rayed vp in the house of David, not onely to be the glory of Gods people Israell: but also to bee a light, to lighten the Gentiles, God hath spoken by the mouth of all his holy Prophets, which were since the world began. <sup>i</sup> And that which God hath so spoken, he maketh hast (as it were) to fulfill by bringing these first fruits of the Gentiles, as soone as euer the blessed seede: (in whom all nations must be blessed) was manifested in the flesh: to receiue the promised blessing from him. *In his impletum est illud, (saith Maximus)<sup>k</sup> In these wise-men is fulfilled, that which was foretold by the Prophet: they to whom he was not spoken of: shall see, and they that haue not heard, shall understand.* Yea, and that we may see greater things then these, <sup>l</sup> the Iewes, that were Gods only people: are now none of his people: that were the naturall branches, are broken of, and we grafted in; that were Gods owne houshold: haue their house left desolate, and wee are come to bee of the houshold of faith, and fellow Cittizens with the Saints

a Psal. 72. 11.

b Psal. 2. 8.

c Isa. 11. 10.

d Isa. 42. 2.

e Isa. 49. 6.

f Isa. 60. 3.

g Ier. 16. 19.

h Irenaeus aduers. haer. lib. 2. cap. 34.

i Luke 1. 70.

k Maximus homil. 2. in Epi. phan.

l Ioh. 1. 30.



- a Ephes. 1. 19. Saints, <sup>a</sup> that were the children of the Kingdome; are cast out into vtter darkenesse, and the *Gentiles* come from the East and West, and sitte downe with *Abraham, Isaac, and Iacob*, in the Kingdome of Heauen.<sup>b</sup>
- b Matt. 8. 11. 12 Thus hath God taken away his vineyard, from those husbandmen, that refused to yeelde him fruite; euen the Kingdome of God from them, and giuen it to the *Gentiles*.<sup>c</sup> Let mee heere then speake the words of exhortation to vs *Gentiles*; hath God done so great things for vs; and shall not our soule magnifie him, & our spirit reioyce in him? Hath he called vs out of darkenes; into his marueilous light? Hath he made vs a people, which were no people? Haue we obteyned mercy, that had not obtained mercy? And shall we not shew forth the prayses of him that hath done this?<sup>d</sup>
- c Mat. 2. 1. 47. now wee see all this fullfilled in our eyes, shall it not make our hearts reioyce, & our bones flourish like an hearb?<sup>e</sup> could *Dauid* being taken from the sheepecoate to bee ruler ouer *Israell*, wonder at the Lords doeing herein? *who am I, O Lord God, and what is my house, that thou hast brought me hitherto?* f And shall not we being taken out of the power of darkenes, and translated into the kingdome of Gods deere Sonne, euen a kingdome that cannot be shaken,<sup>g</sup> an inheritance immortall, vndefiled that withereth not,<sup>h</sup> giue thanks vnto God the Father, that hath made vs meere to bee partakers of the inheritance of the Saints in light?<sup>i</sup> Could *Mephibosheth*, so magnifie *Dauids* kindnesse, for restoring him the Lands that were *Sauls*: and making him eate bread at his Table? *All my Fathers house were but dead men before my Lord the King, yet diddest thou set thy Seruant, among them that did eate at thine owne<sup>k</sup> Table.*
- d 1. Pet. 2. 9. 10 And shall not wee that were dead in sinnes, and trespasses, sing prayses vnto our God, who of his good pleasure doth giue vs a kingdom, that we had no right at all to: could lay no claime to, and maketh vs to eate bread
- e Iſa. 66. 14.
- f 2. Sam. 7. 18.
- g Heb. 12. 18.  
h 1. Pet. 1. 4.
- i Col. 1. 12. 14.
- k 2. Sam. 19. 28



bread, in the kingdome of Heauen. *His igitur dilectissimi, diuina gratia, mysterijs eruditi* (saith Leo <sup>a</sup>) therefore beloued, let vs which are instructed in these mysteries of Gods grace, celebrate the day of our first Fruits, and the beginning of the calling of the Gentiles with all possible Ioy, giuing thanks to our mercifull God, who hath made vs meete, (as the Apostle saith) to be partakers of the inheritance, of the Saints in light, who hath taken vs out of the kingdome of darkenesse: and translated vs into the kingdome of his deere Sonne. Because as Esaias prophecied, the people of the Gentiles, which sate in darkenesse saw great light, and light, is risen to them: which dwelt in the region of the shadow of Death. Of whome the same Prophet saith vnto the Lord, the Gentiles which knew thee not: shall call vpon thee; and the people which were ignorant of thee: shall flie vnto thee.

a Leo. serm. 3.  
in Epiphaz.

I might heere againe gather, that which the Holyghost hath scattered, that Christ in bringing these Astrologers, Sorcerers, practisers of curious Arts, that had runne away farthest from him, to be the first fruits of the Gentiles vnto him, and in calling these *Diaboli vates ad sui adorationem pra cateris*, these prophets of the Diuell to worships him before others, yea in stirring vp *Gentium primitias ex ipsis inferorum penetralibus* <sup>c</sup> the first Fruits of the Gentiles, out of the very priue chambers of Hell, would (in vouchsafing mercy to these chiefe of sinners) shew forth all long suffering, for a pattern to them which should hereafter belecue on him to euerlasting life, <sup>d</sup> *Idcirco magis eluxit*, & (saith Chrysostome, <sup>e</sup>) therefore the grace of God shined vnto the wiseme, that Gods goodnes might be manifestly known, & no man might despaire that saluation might bee giuen him vpon his beleeuing: because hee now saw it giuen to the wise-men. But though we may finde much honny here, it is not good to eat too much honny, nor good to cloy you with too much vpon one matter. I passe therefore from the persons to

b Act. 19. 19.

c Beza ex Theodoret in hunc locum.

d 1. Tim. 1. 6.  
e Chrysost. homil. 1. x. variis in Mat.

f Prou. 15. 16.  
27.

the next circumstance of the places and first of the place from whence.

From the East.) *ἀπὸ ἀνατολῆς* from the rising of the sunne the sense is from the East Countrey, or which in respect of Indea, is situated towards the East <sup>a</sup>, Now in their coming from the East, *Iam praesignabatur &c* <sup>b</sup>, was now foresignified that which afterward the Lord sayd, many shall come from the East &c. *Quoniam ab oriente venerunt* (saith Chrysostome <sup>c</sup>), Because they came from the East whence the day springeth, from thence did the beginning of faith come, because faith is the light of our soules. *Bene ab oriente &c.* (saith Maximus <sup>d</sup>) they are well said to come from the East, who come to worship that everlasting day-spring, of whom it is sayd, and the day spring from on high hath visited vs. *Merito sanè ab Oriente veniunt* (saith Bernard <sup>e</sup>) they come worthily from the East, which publish unto vs the new rising of the Sonne of Righteousnesse, which enlighten the whole World with ioyfull newes. But these are happily *magis florida, quam solida*; haue in them more flourish of witte then soundnesse of Diuinity, therefore I say vnto them as Iehu to the messenger of Iehoram, *turne behinde me* <sup>f</sup>.

Now as before about their profession, so here againe about their Countrey, there is a doore of controuersie set wide open, & there is *ῥησιμον* <sup>g</sup>, much reasoning, amongst the fathers and interpreters about this East Countrey from whence they came, whether it were Persia, or Chaldea, Arabia, or Ethiopia, Egypt or Mesopotamia. And it is but a poore conciliation, that <sup>a</sup> Frier giueth, who to reconcile all these diuersities saith *Dicamus ex varijs locis venisse, vnum hinc, alium illinc, tertium alimunde* <sup>b</sup>, let vs say that they came from diuerse places, the one from hence, the other from thence, the third from some place else; much like to the confutation that hee maketh of our answer, that the wise-

<sup>a</sup> Piscator in locum.

<sup>b</sup> August. sermon. 31 de tempore.

<sup>c</sup> Chrysost. opere imperf. in Matt. hom. 2.

<sup>d</sup> Maximus homil. 4. in Epiphan.

<sup>e</sup> Bern. serm. 3. in Epiphan.

<sup>f</sup> 2. King. 9. 18.

<sup>g</sup> Act. 18. 29.

<sup>b</sup> Boskierus com. iore. 10. in Epiphan.

wisemen which came from the East, could not bee the Kings of Tarshishe, of Sheba and Seba, because those Countries are South from Ierusalem, in which respect the Queene of Sheba that came to heare Salomons wisdom is called the Queene of the South b, *Nos non dicimus* (saith he c, &c.) *We doe not say that they came out of Tharsis, Sheba, and Seba, but that the Kings of Tharsis, the Kings of Saba, the Kings of Arabia came, for they might bee Kings thereof, and yet not come from thence, but from another part of their Kingdoms, as I may say that the King of Spaine came, though hee come not out of Spaine, but out of India or Seicity, I may say of him as Austin of his aduersary, ubi respondere constans est, magis ostendit quod non poterit respondere d, when he indoweth to answer, then he sheweth most of all that he cannot answer.*

But for the point in question, although there bee faire probability that this East Country is Persia, both by the scituation of it which lieth East from Iudea, and also by the name *Magi*, here giuen them (which as *Peters* language bewrayed him to be a Galilean f,) sheweth them to be Persians, being *nomen meré Persicum, a meere Persian name, nomen professionis, a name of profession* (as saith the Commentator vpon *Prudentius*) *Quod genus sapientum & doctorum habebatur in Persis* (saith *Tully g*) *which kinde of wise and learned men was to be found amongst the Persians*, yet because I haue professed from the beginning to a voyde foolish and vnprofitable questions, from which wee can reape no edification, either in faith or in loue, I will passe from it, and see what instruction, we that must follow the faith and conuersation of them that haue gone before vs in the faith h, may gleane from hence. Their action then in comming so farre out of the East, from their fathers house and kinned, which it is hard to flesh and bloud to leaue ( for that is a

a Psal. 72. 10.  
11.

b Luk 11. 13.  
c Baskierus  
concione 6 in  
Epiphan.

d August. ad-  
vers. literas Pe-  
nitiani lib. 3.  
cap. 36.

e Cyrill. in Isa.  
lib. 4. cap. 4.  
orat: 4 vide  
Ptolomei tabu-  
las.  
f Matt. 26. 73.

g Cicero lib. 1.  
de diuinatione.

h Hebr. 13. 7.

a Psal 45.10.

b Matt 19.27.

c *Ibid.* 29.d Hieron. ad  
Furiam de  
viduis seruand.e Hieron. ad  
Heliodorum de  
vita Eremit.

f Mat. 22.42.

g 1. King. 10.1.

h 1. King. 4.33.

34.

i 1. Cor. 2.6.

k Col. 1.10.

l Cant. 3.2 4.

m Amos. 8.11.

12.

point that *Pharaohs* daughter must bee Catechized in a) from their native soyle, which *nescio quā dulcedine cunctos afficit* (as the Poet saith) is *unspeakably sweete vnto all men*, to seeke and see Christ the new borne King of the Iewes in a strange land, must bee our instruction to seeke Christ as well where, as while he may be found, to goe farre for him, to leaue all things with the holy Apostles, and follow him b, euen to forsake houses, brethren, sisters, father mother, wife, children, or lands for his sake c. *For, patrem honora &c.* d *Honour thy father, if bee doe not seperate thee from the true father: otherwise licet parvulus &c.* Although thy little Nephew should hange vpon thy necke, although thy mother with her haire about her eares, and her garments rent, should shew thee the breasts, wherewith shee nurced thee, although thy father should lie on the Threshold, tread vpon thy father to goe ouer, passe away with drie eyes to the banner of the Crosse. It is a chiefe point of Piety, to shew thy selfe cruell in such a matter. And if the Queene of the South, came from the vntermost parts of the earth to heare the wisdome of *Solomon*, about hard questions and riddles g, if there came of all people from all the Kings of the earth, to heare the wisdome of *Solomon*, vntering proverbs, and speaking of the nature of trees, bealts, foules, creeping things and fishes h, (all which is but the perishable wisdome of this world i,) how much more ought they, that desire to bee filled with the knowledge of G O D, in all Spirituall Wisdome and vnderstanding k, (as the Spouse of Christ goeth about the City in the Streets, and in the broad waies, to seeke him whom her soule loueth l, and giueth not ouer till shee finde him) goe from sea to sea, from North to East m, (if God send such a spirituall sammin in any Land) to seeke him that is greater then *Salomon*, in whom are hidden all the treasures.

treasures of wisdom and knowledge <sup>a</sup>, and who is made vnto vs that wisdom <sup>b</sup>, whereby we become wise vnto saluation? if the Eunuch, being a man of great authority vnder *Candace* Queene of Ethiopia, and hauing charge of all her treasure, forgot and forsooke both honour and Country, ease and dignity (being so many remora's to flesh and bloud, which will pittie it selfe, that these things may not be induced by it <sup>c</sup>) to come so farre for Gods great name <sup>d</sup>, to come to *Ierusalem* to worship God in a kinde of worship that stood in carnall rites and ordinances <sup>e</sup>, which were but the rudiments of the world <sup>f</sup>, but shadowes of things to come <sup>g</sup>, how much more ought wee with that great multitude <sup>h</sup>, to come from farre, to shake off all worldly, either pleasures or profits which cumber vs, that wee may with *Philip* <sup>i</sup>, finde the Messiah, the Christ, who is the body and substance <sup>k</sup>, who is the mediator of the *New testament* <sup>l</sup>, yea who is surety of a better testamēt <sup>m</sup>, and in whose face God doeth giue vs the light of the knowledge of his glory <sup>n</sup>, Nay, if wisemen, the disputers of this world, *Plato* being *Magister Athenis*, a Maister at Athens, *Pythagoras*, whose words were as Oracles to his Schollers, trauailed ouer many Countries, *ut fierent discipuli, & aliena discerent, that they might become schollers, and learne other mens doctrines*, if *Apollonius* the Philosopher went almost through the whole world, *ut inueniret ubique quod disceret* <sup>p</sup>, that hee might finde euery where somewhat to learne, to get the wisdom of this world, which GOD will destroy <sup>q</sup>, and bring to nothing; ought not wee that are children in vnderstanding, that naturally cannot perceiue the things of GOD, that know nothing as we ought to know, to compasse sea and land (if the candlesticke of the Gospell should not stand in our habitations) that wee might follow Christ Iesus, & sit at his feet, &

a Col. 2. 3.

b Cor. 1. 30.

c Matt. 16. 22.

d 2. Chr. 6. 32.

e Heb. 9. 10.

f Gal. 4. 3.

g Col. 2. 17.

h Mar. 8. 1. 3.

i Ioh. 1. 45.

k Col. 2. 17.

l Heb. 12. 24.

m Heb. 7. 21.

n 2. Cor. 4. 6.

o Hieron. Epist. ad Paulin. Presbyt.

p Hieron. ibid.

q 2. Cor. 1. 19.

r 1. Cor. 2. 14.

s 1. Cor. 8. 2.

t Luk. 10. 39.



- a 1. Cor. 2.7.      hearer his preaching, and learne the wisdom of God  
 in a mystery, euen the hidden wisdom, which God,  
 ordained before the world to our glory, <sup>a</sup> *Jacobs*  
 b Gen. 42. & 43.      sonnes, when the Famine was in the Land of *Canaan*,  
 went downe into *Egypt* once & againe, to buy foode  
 for the famine of their houses, <sup>b</sup> and shall not the true  
*Israelites* be as wise for their Soules: as they for their  
 bodies? Labour more for the meate which endureth  
 to euerlasting life: which the Sonne of God shall giue  
 vnto them, then they for the meate that perisheth? <sup>c</sup>  
 c Ioh. 6. 27.      And with *Cornelius* fetch *Peter* from *Ioppa*, to speake  
 vnto them words: whereby they may be sau'd <sup>d</sup> when  
 d Act. 10. 5.      he is not to be had at *Cesarea*: *Pharaohs* daughter bee-  
 ing to be married to *Solomon*, (which marriage was a  
 Type of the mysticall vnion, betweene Christ, and his  
 Church) must forgett hir owne people: and hir Fa-  
 thers house, that she might be brought in to the King,  
 and hee take pleasure in her beautie, <sup>e</sup> and they that  
 e Psal. 45. 10.      will bee the spouse of *Christ*, married vnto him, in lo-  
 uing kindnesse and in mercy: <sup>f</sup> must shake off all car-  
 nall affections to Countrey or Kinred, to the World  
 and the things of the World, (which hange on like so  
 many clogges to keepe them backe, lie in the way like  
 so many Lyons to hinder them) that they may runne  
 after him, and bee brought into his chambers, <sup>g</sup> must  
 g Cant. 1. 7.      hate Father, and Mother, &c, *That they may come to*  
 h Luk. 14. 26.      *Christ, and bee his Disciples.* <sup>h</sup> And to bring the best  
 Wine at the last, to take for an example him that was  
 the friend of God, <sup>i</sup> and Father of the faithfull. <sup>k</sup> *Abra-*  
 i Iam. 2. 23.      *ham* when he was well stricken in yeares, being sea-  
 k Rom. 4. 2.      uenty five yeares old: so that hee could take no plea-  
 sure in traueilling, getteth him out of his owne Coun-  
 trie, and from his kinred and fathers house, where they  
 seru'd other Gods: <sup>l</sup> leauing all, that he might goe in-  
 to a Land which God would shew him to builde an  
 Alter there vnto the Lord, and call vpon his name, <sup>m</sup>  
 and



and if we be *Abrahams* children, and of the houshold of faith, wee will doe the workes of *Abraham* herein,<sup>a</sup> otherwise as *Abraham* shewed his faith by this worke of his, in going out from *Idolaters*, and separating himselfe from amongst them, and comming into the Land of promise, where hee serued the Lord, (for that, that was a fruit of his faith, the holy-ghost witnesseth, <sup>b</sup> by *Faith Abraham*, when he was called to goe out into a place, which he should after receiue for an inheritance, obeyed,) So on the other side, mens little faith, or rather flatte infidelitie is showne and knowne, as well as if it were written in their fore-heads with a penne of Iron, when with the rebellious *Israelites*, in *Moses* time: for the loue of the flesh pots of *Egypt*, they would rather tarry in *Egypt*,<sup>b</sup> where they cannot Sacrifice to the Lord, without the abomination of the *Egyptians*,<sup>c</sup> then goe out into the Land of *Canaan*, where they might freely Sacrifice vnto him, when with the Idolatrous Jewes, in *Jeremies* time,<sup>d</sup> they can burne incense in *Egypt*, to the Queene of Heauen, and poure out drinke offerings to her, to enioy plenty of viſuals: and keepe themselves out of want; when with *Lot*: they can pitch their Tents neere *Sodome*, for the pleasantnesse of the Countrey; <sup>e</sup> when with *Martha*, they trouble themselves about so many worldly matters, that they can neuer bee at leasure to heare *Christ*,<sup>f</sup> and with those in the parable, they preferre Farnes, Oxen; Merchandise, Pleasures, Profits, all before their spirituall marriage with *Christ*,<sup>g</sup> yea with the *Gergesens*, will rather thrust *Christ* out of their coasts, then loose their hoggs to enioy him:<sup>h</sup> and to come neere vnto our selues, beloued, where shall faith bee found amongst the men of this generation, who when *Christ* is not now *per longinqua querendus*, to be sought farre off: when his word is not in Heauen? that we should say, who shall goe vp into Heauen for vs, and bring it vs: nor beyond the Sea,

a Ioh. 8. 39.

b Num. 11. 5.

c Exo. 8. 26.

d Ier. 44. 17. 18.

e Gen. 13. 10. 11.

f Luk. 10. 42.

g Matt. 23.

h Matt. 23. 34.

a Deut. 30. 12.  
13.

b Reu. 1. 13.

c Ioh. 1. 46.

d Luk. 19. 4.

e Plal. 27. 4.

f 1. Ioh. 1. 1..

g 1. Cor. 14. 23.  
h Act. 17. 18.

i Deut. 16. 16.  
k Hieron. Epist.  
ad Dardanum.

Sea, that we should say : who shall goe ouer the Sea for vs, and bring it vs, but is very neere vs, <sup>a</sup> and dwelleth plentifully amongst vs, yea, when hee himselfe dwelleth amongst vs, hath his tabernacle in our costs, from on high hath visited vs, and walketh in the midst of our Candlestick, <sup>b</sup> when his Kingdome is come neere vs : will not goe out to meete him, will not with *Nathaniell*, come and see him, <sup>c</sup> with *Zachens* stirre a foore, take a little paines to see him, <sup>d</sup> nor with *Danid* desire to come into his Temple, to behold his beautie, <sup>e</sup> to heare with their eares, to see with their eyes, and to handle with their hands, him being the word of life, <sup>f</sup> who when he riseth vp earlie, and sendeth vnto them his prophets, wisemen and Scribes : will not receiue his prophets, in the name of a Prophet, but account the preaching of his word foolishnesse, <sup>g</sup> and are ready with the *Athenians* to say of them that bring it : what will this babler say? <sup>h</sup> Surely these men would be farre enough from going farre with these wise men to seeke him : if they will not receiue him when hee commeth amongst them, if now, when he standeth at their doore and knocketh : they will not let him in ; with *Zachens* receiue him to house. If when hee hath his house amongst them : they will not come into his Courts, nor worship him in the assembly of his saints. amongst the old people of the *Iewes*, all the males must three times in the yeare, appeare before the Lord in the place which he should choose to put his name in, euen in the feast of vnleauened Bread, in the feast of weekes, and in the feast of Tabernacles. Some of them then must come from farre, the Land being in length, from *Dan* to *Bersheba*, one hundred and sixtie miles, & in breadth, from *Ioppa* to *Bethlehem*, fortie and fixe miles. <sup>i</sup> And to what a number all the males appearing, ( none being exempted vpon any worldly pretence ) would amount, it may be gathered by that great multitude, that were come

come to Ierusalem, to keepe the Passeouer, when *Vespasian* the Emperour beganne his siege against it <sup>a</sup>, being (as the Histories of those times report *trices centena millia, thirty hundred thousand*. And whereas by the letter of the Law, the Males onely were bound to appeare, it is worth the marking, that the blessed Virgin would not take liberty in that kinde, but went with *Ioseph* to celebrate those feasts, *the father and the mother of Iesus went to Ierusalem, after the custome of the feast day* <sup>b</sup>.

a *Iosephus & alij.*

b Luk. 2. 42.

c Ioh. 4. 21.

d Luk. 2. 26. 27.

e Luk. 2. 37.

f Luk. 14. 23.

But in our daies, amongst vs, when Gods worship is tied to no one place, neither to Ierusalem, nor to the mountaine <sup>c</sup>, but our Temples and Houses of prayer, wherein Christ is to be found, are according to the number of our Cities and Townes, so that it is but a steppe to them that dwell neereſt, a Sabbath daies journey to them that are remoteſt, to come vnto them, there are too many, that whereas they should thrice a weeke appeare before the Lord, scarce tread in the Courts of the Lords house thrice in a yeare, that with *Simeon* they may see the Lord Christ <sup>d</sup>, there are too many dainty dames amongst vs, that are so farre from offering this free will offering with the Virgin, that they will not doe the least part of that duty that is required of them in appearing before God in Sion, that are so farre from neuer departing out of the Temple with *Anna* <sup>e</sup>, that on the other side, they almost neuer come into it, and had need to be dealt withal, as those in the highwaies and hedges were, to bring them to the marriage feast <sup>f</sup>, euen compelled by the vigor of authority to come in, that Gods house might be full on his Holiday. But enough hath beene ipoken of the place from whence they come, I will therefore proceed to speake of the place whither they come. *To Ierusalem.*] Iesus being borne at Bethlechem, they come to seeke him at Ierusalem. As the Church her

a Cant. 3. 1. 2.  
and 5. 6.

b Leo in Epi-  
phan.

c Vers. 9.

c Chrys in opere  
imperfect in  
Mat. homilia. 2.

f Ioh. 10. 11.

g Luk. 1. 78.

h 2. Pet. 1. 19.

i Act. 27. 41.

selfe at the first sought her beloued, and found him not<sup>a</sup>, so these first fruits of the Church that God would call of the Gentiles, at the first seeking for Christ, finde him not. But how commeth it to passe (will some man say) that hauing runne well hitherto, they should now goe out of the way, that hauing hitherto followed the *guiding of the heavenly light, and the shewing of the starre that went before them*<sup>b</sup>, they should now haue a mist before their eies, & wander in darknesse? The answer is, that out of the context telling vs, that when they went towards Bethlehem, after their conference with Herode, *behold the starre which they had seene in the East, went before them againe*<sup>c</sup>, *Colligere promptum est* (saith Piscator) *Ve* may gather that that starre was hid from them for a time, which seemeth to haue begunne, when they came into Iudea. *Ex hoc etc.*, out of this place it appeareth, that when the starre had brought the wise men somewhat neere to Ierusalem it was bidden from them, that being forsaken of the starre, they might be compelled to aske for Christ, and to manifest him also in Ierusalem. Their light sayling them then, they soone went out of the right way, if a man walke in the night, he wil both stumble<sup>f</sup>, and turne out of his way. And as these hauing lost the starre their guide, soone loose their way, like the ship that without the *Magnetis index*, the sea compasse or needle, would quickly run aside vpon rocks and shelves: so the ship of Christ the Arke of his Church, if hee the starre of Iacob, the day spring from an high<sup>g</sup>, should not visit it to giue light vnto it, if the day starre of his Gospell<sup>h</sup>, should not shine vnto it, to shew it the way, would neuer come into the haven, where it would be, but either fall vpon the rocks of heresie, or runne aground into the sands of Impiety, where it would stick fast, till it were broken in peeces with the violence of the wailes of wickednes, like that ship that Paul failed to Rome in.

Now

Now in that, when they know not whither to goe, they come to Ierusalem to seeke for Christ, they haue both motiues and inducements in themselves to doe so, and also God (who sitteth at the sterne, and ouer-ruleth not only the falls & infirmities, of his seruants, but also the impieties of the Prince of darkenesse, and the children of disobedience, for the fulfilling of his will, the shewing of his power, and declaring of his name & glory <sup>a</sup>) hath his hand, his worke and purpose herein. In themselves they haue a double motiue, First from naturall reason, euen the wisdom of the flesh, for where should they seeke the King of the Iewes, but in the mother City of the Iewes, *Which aboue the other Cities of Iudea, excelled amongst all the inhabitants, as the head in the body* <sup>b</sup>. *Hierusalem ciuitas regia est &c.* (saith Remigius <sup>c</sup>) *Ierusalem is the Kingly City, and they beleened that such a child ought not bee borne, but in the Kingly City. Humano sensu &c.* (saith Leo <sup>d</sup>) *By humane reason they imagined, that the birth of the King which was shewed vnto them, was to bee sought in the Kingly City.* Here then by the way (for I meane not to insist vpon the point) we may obserue, that if the wisdom of the flesh be our leader in the things of God, it will soone mislead vs. For the world with all her wisdom, cannot know, finde out the things of God: the naturall man <sup>e</sup> *doth not receiue, apprehend the things of the Spirit of God &c.* If flesh and bloud be our Counsellor, it will soone mistake with *Nicodemus*, in the great Misteries of godlinesse. For as the bands of men, which *Benhadad* King of Syria sent to lay hands on the Prophet *Elisha*, being smitten with blindness, in stead of comming to Dothan, went into the midst of Samaria <sup>h</sup>, so there hangeth such a mist of naturall blindness ouer all the eyes of the sonnes of *Adam*, that in stead of seeking a Christ made of no reputation, they are ready to dreame of, and seeke a Christ

a Rom. 9. 17.

b Ioseph: de bell Iudaico. lib. 3. cap. 2.  
c Remig: in catena aurea.  
d Leo serm. in Epiphan.

e 1. Cor. 1. 21.

f 1. Cor. 2. 14.  
g Ioh 3. 9.

h 2. King. 6. 19.



all glorious without, reioycing in the flesh, and crowned at *Hierusalem* *extra muros quæritas* With great pompe and Solemnity.

A second motiue that they had to seeke *Christ* at *Hierusalem*, is from that dimme light, that had shined vnto them in religion, from that little taste that they had of the word of God, concerning him that was to come into the World.

They had heard of that Prophecy of *Balaam* a Gentile. spread abroad amongst the Gentiles, that a *Starre* should come out of *Iacob*, and a *Scepter* rise out of *Israell*.<sup>a</sup> No wonder therefore, that seeing his *Starre*, they should acknowledge his byrth, *quam vtiq;* &c. (saith *Maximus*<sup>b</sup>) which if through Gods reuealing of it, a Gentile could foretell, in like manner also a Gentile might acknowledge. Now *Hierusalem*, being the Citty of God, of the great King, <sup>c</sup> the perfection of beautie: the Ioy of the whole Earth, <sup>d</sup> of which glorious rhings were spoken <sup>e</sup> euen amongst the Heathen, wherein God had set his Temple, and put his name, and wherein deuout men, of euery nation vnder Heauen, that came from farre for Gods great and glorious name, vsed to dwell <sup>f</sup> and whither the Eunuch, and other deuout men came to worship: <sup>g</sup> where should they (iudging according to the appearance, of that slender light that had shined vnto them) seeke for this *Starre* of *Iacob*, (whose byrth they acknowledged, by this new *Starre* concurring with the prophetic) but in *Hierusalem*, where God would be worshipped? *Quare ueneris Hierosolymam?* &c. (saith *Haymo*<sup>h</sup>) *Why came they to Hierusalem?* They were *Astrologers*, when they saw a *Starre* which they had not seene before, they beganne to thinke what manner of *Starre* it might bee! when they thought this, they remembred the Prophecy of *Balaam*! when they read this, and saw that the *Starre* was risen, they presently knew that the Lord was borne in *Iudea*: therefore they came to *Hierusalem*.

<sup>a</sup> Num. 24. 17.

<sup>b</sup> *Maxim.* 9.  
homil. 3. in *Epi-*  
*phan.*

<sup>c</sup> *Psal.* 48. 12.  
<sup>d</sup> *Lam.* 2. 15.

<sup>e</sup> *Psal.* 87. 3.

<sup>f</sup> *Act.* 2. 3.

<sup>g</sup> *Act.* 8. 17.

<sup>h</sup> *Haymo* in *Ex-*  
*posit.* huius *Euan*



*Jerusalem.* And indeede it was the custome of *Ferraigne Nations*: that when they saw any wonder in the *Heavens*: they would goe, or send to *Hiernusalem*, where the knowledge of God was, as they did in the time of *Hezekiah*, when the *Sunne* went back tenne degrees. For *Merodach Baladan*, King of *Babylon* sent Ambassadors to him, to enquire of the wonder that was done in the Land. *Ad inquirendum prodigium prout observatum fuerat a Chaldeis*, to inquire of the wonder, as it had beene observed by the *Chaldeans*. Now in that they had some shew, some colour in Religion, for this mistaking of the place of *Christs* byrth: wee may heere bee instructed, how easie it is to erre in the best matters, for as the blinde man but halfe enlightened, tooke men to bee trees, so men newly converted, being but Babes: in whome *Christ* is but begunne to be formed, and not able to discern the things that differ, may easily take shadows, for substances, likely hoods and outward appearances, for truth it selfe, wilde grapes for good fruite, a shew of godlinesse: for the power of godlinesse it selfe. For thus in matters of our holy faith, and saluation, many that are vnlearned: children in vnderstanding, are deceived, to take that filthy harlot of *Rome*, for the true spouse of *Christ*, that denne of theecues, cage of vncleane Birds for the Temple of God, Antichrist sitting in the Temple of *Christ*, for his Vicar, his Steward set ouer his house, Satans messenger: for Angells of light, Wolves in Sheepes cloathing: for faithfull Pastors, the Idoll of the *Masse*: for the true propitiatory Sacrifice of *Christ*, bastard Sacraments of mans inuention: for legitimate Sacraments of *Christs* institution, lip-labour in an vnknowne tongue: for deuout praying; will-worship, which God hath not required: for a reasonable seruing of him; distrust, and doubtfullnesse of Saluation: for a sauing faith; calling vpon the Saints and Angells, falling downe before

a 2 Chro. 32.

b Junius in 2.  
reg. cap. 10.

c Marke 8.24.

a Ios. 9. 4.

Stocks, and Stones, for the way by which in humbleness of minde they must goe vnto God, and in a word their whole heape of Gibeonitish trash,<sup>a</sup> and ceremonies for auncient vnwritten verities comming from *Christ* and his Apostles.

b August. confess. lib. 2. cap. 6.

c Seneca Epist. 45.

Againe in matters of christian conuersation, men are easily beguiled to take worldly sorrow for Godly sorrow, *Esau* Teares, for *Peters* Teares, *Abahs* Repentance, for *Manassehs* Repentance, Pharisaicall giuing, for good Almes-dooing, Lip-labour for Praying in the Spirit, Pharisaicall boasting before God and the World, for sound and heartie Thanksgiuing; drawing neere vnto God with the Lippes, for drawing neere vnto God with the Heart, Yea, and euery Vice: for some seeming Vertue. *Superbia celsitudinem imitatur, &c.* (saith Saint *Austin*) *Pride imitateth magnanimitie, Curiositie seemeth to affect a desire of knowledge, Ignorance also is covered with the name of Innocency, Prodigality carrieth a shew of Liberality. Vitia nobis sub Virtutum nomine obrepunt,* (saith *Seneca*) *Vices creepe on vs under the name of Vertues, Rashnesse lurketh under the title of Fortitude, and the Coward is taken for a Warie man.*

d 1. Thes. 5. 2.

e Gen. 45 8.

f Act. 4. 28.

Since then wee may bee so quickly deceiued with the hurtfull weedes of the Field beeing like to the hol-some Hearbs of the Garden, it shall bee good for vs not to iudge according to the outward appearance: but to weigh and trie euery thing in the Balance of the Sanctuary, and to hold fast only: that which is truly and certainly good.<sup>d</sup>

But as *Ioseph* said to his Brethren, about their selling of him into *Egypt*, *It was not you that sent mee hither: but God* not they alone, but God had his finger, his worke in it, and they did whatsoeuer his hand, and his Counsell determined before to bee done: <sup>e</sup> so it was not of themselves alone that they came to

Ierusa-

Ierusalem to seeke Christ, but it was the Lords doing, who bringeth them hither that hee might prouoke Israell to ieaiousie by them that were no people 2, *Deferuntur Magi &c.* (saith Hierome <sup>b</sup>) the wise men are brought by the leading of a starre into Iudea, that the Priests, being asked of the Wisemen where Christ was borne, might become inexcusable about his coming. *Fides ista Magorum* (saith Chrysostome <sup>c</sup>) this faith of the Wisemen, is the Iewes condemnation: they beleueed their owne Prophet (Balaam) these would not beleue so many Prophets: they confesse him being an aliene, these doe not acknowledge him being their owne, hee was knowne of the Gentiles, he was not knowne of the Iewes; hee was acknowledged by the Church, hee was not acknowledged by the Synagogue.

They come to Ierusalem, ad confusionem Iudaorum (saith the same Author <sup>d</sup>) for the confounding of the Iewes, because the Gentiles being confirmed ouerly by the sight of a starre, did seeke Christ euen in forraigne Countreys; and the Iewes reading from their infancie the prophecies concerning Christ, did not receiue him being borne in their coasts.

And to this purpose hath *Maximus* a pleasant and passionate Apostrophe, a turning of his speech vnto the Iewes. *Quousque Iudae durissure* (saith hee <sup>e</sup>.) How long, O thou obstinate Iewe, wilt thou continue with thine eare stopped, thine eyes shut, and thine heart faithlesse? Beholde now, after those Sermons of the Patriarches, after the Prophecies of the Prophets, Christ is also preached by the Gentiles. If thou refusest to beleue thy fathers, who from the beginning of the world, haue by infinite Holy Prophecies, spoken of the coming of the euerlasting King, beleue these men now as length which testifie, not that hee shall bee borne hereafter, but that hee is already borne with thee, and for thee. What great forwardnesse, and deadly obstinacy is there.

a Rom. 10. 19.  
b Hieron. in  
exposit. huius  
Euangely.  
c Chrysost.  
homi. 4. in  
Epiphan.

d Chrysost. in  
opere imperf.  
homi. 2. in  
Epiph.

e Maximus  
homi. 2. in  
Epiphan.

there in thine heart, that thou onely hearest not that which all men speake, thou onely abhorrest that which all men beleene, thou onely makest none account to see that which shineth out of heauen? A Virgin hath conceived with thee, and a stranger taketh notice of the birth of thy Virgin, the Angels words cannot perswade thee to thy salvation, and yet one starre bringeth the wisemen vnto thy Christ.

- Thus, then thorough the hardnesse of heart that was come vnto Israell<sup>a</sup>, Christ reueiled vnto them by these wise men, was a sauour of death vnto death vnto them. Thus, hee could not haue done more to his Vineyard then hee did, but it would not bring forth good but wilde grapes onely<sup>b</sup>, thus, hee would haue gathered the children of Ierusalem together, as an henne gathereth her chickens vnder her wings, and they would not<sup>c</sup>. Beloued, let mee conclude with the words of exhortation to our selues: let vs not make Israels sinne ours. Israels punishment ours. Let there not bee such a spirit of slumber vpon vs, that Christ should bee preached vnto vnto vs, as the great booke of the creatures is published to the world, to make vs *ἀνομιῶντες*<sup>d</sup>, without apologie, without excuse for our selues, that his peace should be preached vnto vs, and wee not bee the sonnes of Peace<sup>e</sup>, that his Kingdome should come neere vnto vs, and wee be deeper in the condemnation of hell in the last day<sup>f</sup>, then Sodome it selfe, but let vs with Zachens receiue him ioyfully<sup>g</sup>, and when wee are possesse of him, let vs, with the two Disciples that went to Emmaus, constraîne him to abide with vs<sup>h</sup>, vse a kinde of holy importunity and violence (such a violence as the Kingdome of Heauen suffereth i) to keepe him in our coasts, that so he may giue vnto vs *τὴν ἰσχυρίαν* right or prerogative, to bee the sons of God<sup>k</sup>, euen to be heires of God and ioynt heires
- a Rom. 11. 25.  
b Mai. 5. 4.  
c Mat. 23. 37.  
d Rom. 1. 10.  
e Luk. 10. 5. 6.  
f Luk. 10. 11. 12.  
g Luk. 19. 6.  
h Luk. 24. 29.  
i Matt. 11. 12.  
k Ioh. 1. 12.

heires with him, of that inheritance incorruptible,  
vndefiled, and that fadeth not away, reserved in hea-  
uen for vs by him, to whom with the Father, the  
Sonne, and the Holy Ghost, three Persons and  
one God bee ascribed greatnesse, and  
Power, and Glory, and Victo-  
ry, and Maiefty now  
and for euer.

*Amen.*

*The end of the second Sermon.*

*G*

*The*





### The third Sermon.

a Luk. 14. 19.  
30

b 1. Cor. 3. 10.

**I**N the earthly buildings, he that beginneth to build and finisheth not, maketh himselfe a mockingstocke to the beholders<sup>a</sup>. Let it not then be greivous vnto any, that I (a poore builder in the house of God, according to the measure of the grace that is giuen to me<sup>b</sup>) should finish the worke that I haue begunne, and adde the rooffe to the foundation that I haue laide vpon this text already.

Now in the bill (as it were) of the particulars of this text (the totall summe and substance whereof, is a narration, a description of a solemne comming and enquiry for the new borne Messiah) there remains vpon mine account that I made of them, the three last to be scanned, and examined, namely the forme of the enquiry. *Where is hee that is borne King of the Iewes?*] The moouing cause that brought them to come and enquire, *for wee haue seene his starre in the East*] and lastly the finall cause and end of their comming, *and are come to worship him.*] Of these three, if I render an account at this time, the whole bill will be perfectly discuffed, and cleared in euery particular. To peruse and scanne them in their order, I must first beginne with the forme of enquiry that they make here saying.

*Where is he that is borne King of the Iewes?*] There is a little



a little diuersity about the reading and meaning of these words, some reading them according to the course of the words in the originall, *ὅστις ἐστὶ βασιλεὺς Ἰσραὴλ*, Where is he that is borne King of the Iewes, and interpreting them, that the Wise-men should aske, for him, *qui minime natus est &c.* <sup>a</sup> Who was not borne a private man, but the King of the Iewes, from his very cradle, and *factitio regi naturalem opponere* <sup>b</sup>, and oppose the naturall King against the made King: others, where is the King of the Iewes that is borne <sup>c</sup>, and maintayning that there is a traiection or transposing of the words from their Grammaticall order in the originall, according to that manner of speaking *ὁ βασιλεὺς ὁ ἐκ τῆς βηθλεὲμ καλεῖται* <sup>d</sup>, Blessed bee hee that commeth a King in the name of the Lord (for so wee must turne the words, if we follow the literall order) for, *blessed bee the King that commeth in the name of the Lord.*

Now in that they stile this new borne Babe King of the Iewes, It may say with Austin, *multa consideranda sunt hic* <sup>e</sup>. I is worthy our consideration to examine, First why they call him the King of the Iewes, not by any other name. Secondly what King they meane him to be? For these are good and profitable considerations, and none of those vaine and vnprofitable questions, which in these Lectures I haue professed to shunne. For the first, if the prophecy of Balaam a Gentile, dispersed amongst the Gentiles, concurred with the starre to giue them the knowledge of this hidden mystery (which is the iudgement of Antiquity) then without controuersie this title was built vpon the foundation thereof, for it giueth vnto him Kingly power and preheminence.

There shall come a Starre out of Iacob, and a Scepter shall arise out of Israell, and shall smite the corners of Moab, and destroy all the children of Sheth: out of Iacob shall hee

<sup>a</sup> Beza in locum.

<sup>b</sup> Maldonat. in locum.

<sup>c</sup> Beza, Piscalor Geneua translatus.

<sup>d</sup> Luk. 19. 38.

<sup>e</sup> August. serm. 66. de diuersis.

a Num. 24. 17.  
19.

come, that shall haue dominion, and shall destroy him that remaineth of the City, <sup>a</sup> Scepter, hauing Dominion, Smiting, Destroying, giue vnto him the markes, Name, Nature of a King.

b Iustin lib. 37.  
Histor. in mit.

Againe, the Starre that appeared vnto them, did portend, that hee that was borne was a King. At the byrth and death of great Princes, there haue beene oftentimes. *Ostenta a sole, Lunâ & Stellis: Signes and wonders from the Sunne, Moone, and Starres.* To instance in one or two amongst many, *Mithridates Rex* (saith *Iustine* <sup>b</sup>) *In the yeare that King Mithridates was borne in, and in that that he beganne to raigne in, a blazing Starre at both times so shined, for seauentie dayes, that all the Heauens seemed to bee on fire- And because happilie wee will bee most delighted with our owne Histories herein. Sub Henerico tertio, &c. In the Raigne of Henry the third, King of England, Orso the Popes Legate, Baptised Henrys sonne, Edward, about whose birth there appeared a Starre of great bignes, certaine dayes before the rising of the Sunne, which was carried alongst the Heauens with a swift and speedy course, sometimes shewing fire before it, sometimes leauing smoake behinde it.*

c Polid. virg.  
lib. 16. Histor.  
Anglic.

Besides this, as the finger of God (as I formerly shewed) brought them to *Hiernsalem*, to take away all excuses from the Iewes, so it is not *inu du* without Gods doing: that they heere enquire for the new borne *Messiah*, vnder the name of the King of the Iewes. God would hereby let the Iewes see (though seeing they would not see) that hee whome they looked for was come into the World. For both in the prophecies that went before of him, hee is stiled and called a *Ruler*, out of *Bethlehem Ephrata* shall hee come forth to mee, that is to bee a *Ruler* in *Israell*. <sup>d</sup> *A King*, reioyes *O Daughter of Zion*, Shout *O Daughter of Hiernsalem*, behold thy King cometh vnto thee, <sup>e</sup> and innesteth with all princely power for a eternitie: *Vnta vs a Child is borne, vn-*

d Micah. 5. 2.

e Zach. 9. 9.

to vs a Sonne is giuen, and the gouernment shall bee vpon his shoulders-of the increase of his gouernment and peace there shall be none end, <sup>a</sup>and also the Iewes themselues, were fully perswaded, that the *Messias*, when he came would deliuer *Israell* out of their Temporall seruitude, <sup>b</sup>and restore againe the kingdome to *Israell*, <sup>c</sup>out of which perswasion, at one time they would haue made him a King <sup>d</sup>by force, at another time they cryed out in their solemne acclamations to him: *Blessed is the King that commeth in the name of the Lord.* <sup>e</sup> Therefore God would haue *Christ* published vnto them by the name of the King of the Iewes, *ut ad suscipiendum regem beneficio sibi blandiente concurrant:* <sup>f</sup>That they runne to receiue this King, through the allurements of the benefir.

Secondly, it is to be considered, what manner of King they meane him to bee, whither a King of this World: which hee himselfe denieth, <sup>g</sup>or else the King eternall <sup>h</sup>the onely Potentate, the King of Kings, and Lord of Lords, <sup>i</sup>*Quid Magi venientes dixerunt, &c.* (saith Saint *Austin*, <sup>k</sup>) *Why doe these wise-men that come say: where is he that is borne King of the Iewes? What meaneth this? Were there not so many Kings of the Iewes heretofore? Why doe they so greatly desire to know, and adore the King of another Nation? They would neuer seeke after this with so great deuotion, desire it with so zealous affection, if they did not acknowledge him King of the Iewes, who is also the eternall King. And to the same effect hee speaketh, <sup>l</sup>Non utiqz, &c. These farre strangers, and aliens altogether from that Kingdome, could neuer thinke that they did owe so great honour to such a King of the Iewes, as was wont to bee there: but they had learned that such an one was now borne, by the worshipping of whome they doubted not to obtaine theire saluation before God: for he was not of age to be flattered by man, he sate vpon no royall Seate, bee wore no purple, no Crowne glistered vpon his Head, no pompous Trayne of his, nor terrible Army, no fame of his glorious*

<sup>a</sup> Isa 9.6.7.

<sup>b</sup> Luk. 24. 21.

<sup>c</sup> Act. 1.6.

<sup>d</sup> Ioh. 6. 15.

<sup>e</sup> Luk. 19. 31.

<sup>f</sup> Chrcsost. homil. 7. in Matt. 2.

<sup>g</sup> Ioh. 18. 36.

<sup>h</sup> 1. Tim. 1. 17.

<sup>i</sup> 1. Tim. 6. 15.

<sup>k</sup> August. serm. 31. de tempore.

<sup>l</sup> August. serm. 35. de tempore.

a Cyp. serm. de  
Stella & magis.

b Chrys. hom. 1.  
ex variis in Mat

c Chrys. homil. 6.  
in Mat.

d Chrys. in opere  
imperf. hom. 2.

Battells drew these men from farre Countries unto him, with so earnest desire to worship him. Hee lay in a Manger, a Childe newly borne, little in Body, contemptible for his Po-uertie, but in that little one was hid some great things. Therefore they did as Saint Cyprian speakech, <sup>a</sup> *profiteri regem & Deum*, professe him to be both a King and God, and (as Chrysostome alto) <sup>b</sup> *aliud Oculis corporis, aliud visu mentis aspiciunt*, they behold one thing with the eyes of their Bodie, another thing with the eyes of their minde. Now when thus boldly, thus confidently, they propose their interrogatories in the Streetes of Hierusalem, and aske for the King of the Iewes that was newly borne, euen in the hearing of Herod, (of whome I may speake, as it was said of Bonifase the eight) He entred like a Foxe and raigned like a Lyon,) <sup>c</sup> *istud nequaquam, &c.* They could not be ignorant of this, that comming into a City wherein another King raigned, by speaking such Words, and naming another King of that People, they would stirre up a thousand Swords about their eares. Therefore the imperfect worke vpon Matthew that carrieth Chrysostomes name, questioneth and resolueth this matter thus. *Numquid nesciebant, &c.* <sup>d</sup> Did they not know that Herod raigned in Hierusalem? Vnderstood they not the Iustice of the Law? that whosoever, whilest one King is alive, pronounceth another to bee King, and adoreth him, looseth his life as an instrument of an Vsurper, but whilst they thinke vpon the king to come, they feare not the King present. Had they not before their Eyes the danger of Death, when they went about such an unlawfull thing: But they cared not for Death, if they had, they would neuer haue beene so bold. All this while they had not seene Christ, and yet were they readie to die for him. Oh happy wise-men, whom the presence of a most cruell King, before euer they knew Christ, became his Confessors.

Heare then these worthies of the Gentiles, through faith, out of weakenesse, became strong, <sup>a</sup> *belceuing sincerely*

sincerely in their hearts, confesse boldly with their Mouthes, <sup>b</sup> and like to *Moses* seeing him that is inuincible <sup>c</sup> feare not the wrath of a mortall King, whose breath is in his Nostrils, and who though hee kill the Body, cannot touch the Soule. They are then (as *Paule* said of old *Israell* in another case) <sup>whereinward</sup> Patterns Ensamples to vs, to professe with *Timothy*, the good profession of our Faith before many Witnesses, <sup>e</sup> euen the Eyes and View of the present World: and with *Dauid*, not to be ashamed to speake of Gods Testimonies before Kings, <sup>f</sup> not to swarue from Gods Testimonies: though our Persecutors, <sup>g</sup> and Oppressors were many. <sup>g</sup> Heerein wee must be followers of *Christ Iesus* the Author and finisher of our Faith, who witnessed a good confession before *Pontius Pilate* the Iudge that condemned him, <sup>h</sup> and of *Abraham* the Father of the Faithfull, who built Alters to the Lord, and called vpon the name of the Lord, when the *Canaanite*, an Idolatrous Nation, that serued other Gods, was in the Land. <sup>i</sup> For then wee especially shew that the loue of *Christ* is in vs, when we abide with him in tribulation, that wee come to him sincerely, when wee take vp the Crosse and follow him, <sup>k</sup> *Non est magnum si tunc a Dei Testamonijs non declines, cum te nullus persequitur. It is no great matter if then thou goest not astray from Gods Commandments, when no man persecuteth thee. It is no great matter to bee as resolute as Peter, when no danger is at hand; to march vnder the banner of religion, when authority alloweth it, honour and prosperity followeth it, but then to indure when the heate of the Day ariseth, when the fire tryall commeth. is a prooffe of our rooting and grounding in Christ. The Deuill himselfe knoweth that Trouble is the best Triall of Religion, and therefore thinking *Iob* to bee but a Temporizer, one that serued God for wordly neede, hee would haue him tryed*

b 2 Cor. 4. 13.  
c Heb. 11. 17.

d Cor. 10. 6.

e 1. Tim. 6. 12.

f Psal. 119. 46.

g Psal. 119. 157

h 1. Tim. 6. 13.

i Gen. 12. 6. 7.

k Mat. 16. 24.

a Iob. i. ii.

tryed by aduersity, Lay now thine hand upon all that hee hath, and he will curse thee to thy face.

*Scilicet ut fulvum spectatur in ignibus aurum,  
Tempore sic duro est, inspicienda fides.  
Good gold from drosse is in the fornace tri'de,  
And faith from falschood in trouble descri'de.*

b Matt. 10. 23.

The souldiers courage is not so well seene in the campe, as in the battaile, when they cloase together, *Pedes densusque viriur*, foote by foote, and man cloase with man. The mariners skill is not so well discerned, *Cum placidum ventis stabit mare*, when there is not a wagge of winde, as when *vnâ Eurusi, Notusq; ruunt, creberg; procellis Africus &c.* When all the windes hurry together. And the constancy and courage of the souldier of Iesus Christ, is best seene and showne, when tribulation ariseth, when he can indure to the end, though he be hated of all men for Christs sake b, It is the protestation of the Church of the Iewes, *That their heart was not turned backe, nor their steps declined from Gods way, though God had sore broken them in the place of Dragons, and couered them with the shadow of death, that they had not forgotten the name of their God, nor holden vp their hands to any strange God, though for his sake they were killed all the day long, and counted as sheepe for the slaughter* c. *Shidrach, Meshach and Abednego*, would not forsake the Lord their God whom they serued, to fall downe before the idole that *Nebuchadnezzar* had set vp, though the Kings anger were the messenger of death vnto them, but were euen *fortiores ignibus*, stronger then the fire is selfe d, *Daniell* would not intermit his ordinary deuotions, which he had formerly vsed, no not for a little time, though the decree of his casting into the *Lions Denne* were signed, and vnalterable, according

c Psal 44. 18.  
19. 20. 21. 22.

d Dan. 3.



to the Law of the Medes and Persians<sup>a</sup>. Let vs not then be ashamed of Christ and his Gospell, when for the same, we come before the *Herodes*, the Princes of this world, but let vs confesse him boldly before them, who when they haue killed this mortall body the baser part cannot come neere our immortall soule the better part.

And let vs not with *Nichodemus* be such cowardly professors, that wee should come to him by night<sup>b</sup>, doing the workes of light in the darkenesse, nor with *Ioseph of Arimathea*, bee his Disciples in hidde-locke for feare of trouble<sup>c</sup>, nor with the Parents of the blinde man<sup>d</sup>, and many of the Iewes beleue in him, but not dare to confesse him, for feare of being put out of the Synagogue<sup>e</sup>: but let vs be stronge in the Lord, and in the power of his might, that we may be able to stand and withstand in the euill day<sup>f</sup>: let vs with *Paul* be ready not be bound onely, but also to die at Ierusalem for the name of the Lord<sup>g</sup>: not passe for all that may happen, nor reckon our life deare, so that we may fight the good fight of Faith and a good Conscience, and let vs cast our expences, count what it will cost vs, and resolute to indure the heate of the day, as *Chrysostome* did to beare whatsoeuer the Emperesse *Eudoxia* would inflict vpon him, *ad Ioh. Co. 1. 1. i. Considera* (saith he<sup>h</sup>), If the Emperesse will banish mee, let her banish me, the earth is the Lords and the fulnesse thereof. If shee will saw me a sunder, let her, I haue Elsay for an example. If shee will throw mee into the Sea, I remember Ionas. If shee will cast me into the Fornace, I haue the three Children that counsell me this. If shee will cast me to wilde beasts, I remember Daniell cast to the Lions in the Denne. If shee will stone mee, let her, I haue Stephen the first Martyre. If shee will take mine head, let her take it, I haue Iohn the Baptist. If shee will take my goods, let her take them, naked came I out of my mothers wombe, and naked shall I

a Dan. 6.

b Ioh. 3.

c Ioh 19 38.

d Ioh. 9. 12.

e Ioh. 12. 42.

f Eph. 6. 10. 13.

g Act 21. 11.  
12. 13.

h *Histor. tri-*  
*part. lib. 10.*  
*cap. 18.*  
i *Chrys. in Epist.*  
*ad Cyriasum*  
*Episcopum.*

return. The Apostle telleth me, that God accepteth not the person of man, and, if I should yet please men, I were not the servant of Christ, and Dauid armeth me saying, I spake before Kings and was not ashamed. I haue beene sufficiently accountable for the first particular, I passe to the next: the moouing cause that bringeth them to come and enquire.

For we haue seene his starre in the East.] Of all the senses, wherewith God hath indued man for preservation of nature, there are two, the hearing and the seeing, that are as windowes, whereby he reueileth Diuine misteries, and conueieth supernaturall truthest vnto the minde. For by hearing he acquainteth vs with his will and word, *saith commeth by hearing*, and let him that hath an eare, heare what the spirit saith to the Churches *b*. And by seeing his workes, either of nature in the creation and preservation of the vniuersall, or beyond nature, in the wonders that he doth: we learne that the workman is God alone, that none is like him *c*, and that he is to be praised for his wonderfull workes to the sonnes of men *d*. The inuisible things of God, euen his eternal power & God-head, are clearly seene, being understood by the things that are made *e*. The heauens declare the glory of God, and the firmament sheweth his handy worke *f*. And by miracles, our Saviour manifested his glory, and wrought faith in the hearts of them that saw them, as here, *Nova stella novum adventasse hominem resalabam*. A new starre shewed that a new man was come. And they call it heere his starre, *quia quavis* &c *h*, because although all the starres being created by him are his, yet this was Christ's more peculiarly, because it did specially shew his coming. And the rest of the starres were made, that they might distinguish the times, and courses of this world, but this was commanded to appeare, that the Lord of the world, and the time of heavenly Kingdome was at hand.

Now,

a Rom. 10. 17.

b Rev. 2. 7.

c Isai. 46. 9.

d Psal. 107. 8.

e Rom. 1. 20.

f Ioh. 2. 11. &  
6. 14.

g Max. hom. 2.  
in Epiphan.

h Idem. homil.  
4. in Epiph.

Now, eo nascente &c<sup>2</sup>, at his birth, a new light was reueiled in a starre, at whose death the olde light was veiled in the Sonne. At his birth, the heauens shined with a new honor, at whose death hell trembled with a new feare, at whose resurrection his Disciples were inflamed with a new love, at whose ascension the Heauens obeyed with a new seruice.

a August. serm.  
34. de temp.

And our Sauours birth was not onely honoured with this new signe from heauen (a thing which at another time the Pharisees desired<sup>b</sup>, though now it would not worke vpon them) but also, omnia noua (saith Chrysostome<sup>c</sup>) All things both new and going beyond humane admiration, doe meete in the Lords birth. An Angell speaketh in the Temple to Zachary, and promisseth that Elizabeth shall haue a sonne. The Priest not belceuing the Angell, is dumbe, the barren conceiveth, a Virgin bringeth a child. Iohn being inspired leapeth in his mothers wombe. Christ our Lord being borne, is told of by an Angel — the Angels were glad, and the sheepe-heards reioyce.

b Matt 16.1.

c Chrysostom. l.  
ex varies in  
Matt.

There were multa documenta (saith Leo<sup>d</sup>) Many instructions which by manifest tokens declared that the Lord was borne, either when the Blessed Virgin Mary heard and beleued, that shee should conceive by the Holy Ghost, and bring forth the Sonne of GOD, or when at her saluation Iohn Baptist being in his mothers wombe and not yet borne, leaped with a propheticall exultation, and did (as it were) crie in the wombe of his mother. Behold the Lambe of God which taketh away the sinnes of the World, or when at such time as the Angell told of the birth of the Lord, the sheepe-heards were compassed about with the glory of the Heauens army. Now for the questions wherewith the curiosity of man hath loaded this particular, what this starre was, whether one or many, whether newly created, or one of the old starres created from the beginning, whether a reall starre, or a Comet, or an

d Leo serm. 5.  
in Epiphan.

Angell in figure of a starre, whether it was seated in the firmament or in the ayre, whether it rose in the East, or they being in the East saw it in Iudea, whether, they saw it and none others, how it mooued, whether circularly or right forward, when it first beganne to appeare, and when it ceased, they are but *aranearum tela*, in quibus retexendis tempus non collocabo, Spider webbes, which I will not spend time to vnmoue; the knowledge of them will make vs neuer a whit neerer to heauen, and the ignorance of them will nothing hinder vs from comming there. Onely illud inquisitione dignum puto, unde ad hunc illi potuerunt intellectum venire (saith Chrysostome<sup>a</sup>) I thinke this point worth the asking how they could come to the understanding, that this starre did portend the birth of the Messias, & quis eos in hoc suscitasse credatur, and who may bee thought to haue stirred them vp herunto. For solution whereof I may say, that besides the prophecies, of Balaam (whereof I haue already spoken) of Daniell about the seuentie weekes & the comming of the Messias<sup>b</sup>, (which by reason of the captiuitie of Babilon were spread abroad amongst the Gentiles) of the Sybillas (which though some condemne for fained, because they speake some things of Christ more plainly then the holy Prophets) yet Saint Austin thinketh that they prophecied by the same Spirit of God to the Gentiles, by which the Prophets prophecied to the people of the Hebrewes, of whom one saith<sup>d</sup>.

*Humano quem Virgo sinu inuoluta fovebit,  
Annuit hoc calum rutilantia sydera monstrant.*

*Whom in her armes a Virgin pure shall hold,  
The heauen shewed, the shining starres foretold.*

Besides

<sup>a</sup> Chrys. homil.  
6. in Mat.

<sup>b</sup> Dan. 9. 24.  
26.

<sup>c</sup> August. lib.  
18. de ciuit dei  
cap. 18.  
<sup>d</sup> Samia Sybilla.

Besides these I say that God did singulariter excitate illos: stirre them vp particularly. *Magnitudinem significationis intelligunt* (saith Leo<sup>a</sup>) They understand the depth of the meaning by diuine inspiration, which did so worke in their hearts, that they could not be ignorant of the mystery of this great Vision, and that that, which was vnusuall to their eies, might not bee unknowne to their mindes. And so Chrysostome answereth his owne question<sup>b</sup>, This seemeth to me not to bee the starres worke alone, but Gods also, by whom their minde was stirred vp hereunto, whom wee may read to haue done such a thing in Cyrus King of Persia, preparing him, and stirring him vp to deliuer the people of the Iewes from the yoke of captivity<sup>c</sup>, And to the same effect he speaketh also, *forte miratur aliquis &c*<sup>d</sup>, Happily some man may wonder how the wisemen could know the birth of our Sauour by the signe of a starre! Wee say that this was the gift of Gods grace. And Baronius a great Rabbi amongst our aduerlaries maketh no bones to say, that all the fathers agree that these *Magi*, were brought to Christ, as well by the inward light of the Spirit, as by the outward light of the starre<sup>e</sup>.

But to come out of the Laborinth of these questions, to that which may minister edifying to the hearers, as Moses vpon the Mount Nebo<sup>f</sup>, saw the glory of the Land of Canaan, so wee in this bringing of the wise men to Christ by a starre, may as in a mount of visions, see a two-fold glory of the Lord. First a glory of his goodnesse, in that he calleth them by a new starre, that had abused all the old starres to impiety and superstition, making the stumbling block whereby they fell, to be the starre whereby they should rise againe. *Quare per stellam &c*. Why by a starre? That through Christ, the matter of their error might be an occasion of their saluation. Of his goodnesse, I say, in that he doth as it were, *utifero serua the time*.

a Leo serm. 3.  
in Epiphan.

b Chrysostom. 6.  
in Matt.

c Cl'ro 36.22.  
and Ezra. 1.1.

d Chrys. homil.  
1. ex varijs in  
Matt.

e Baron. tom. 1.  
Annual pag. 55.

f Deut. 34.1.2.

g Petrus  
Chrys. Log.  
serm. 157.

a Chrysost.  
homil. 6. in  
Matth.

b Theophyl. in  
hoc Euangel.

c Musculin  
locum.  
d Mar. 7. 1. 6.

here, sitting himselfe to their disposition, and catching the fish by the baite wherewith it would sooneſt be taken. *Inquis. oportuit mitti Prophetas potius* (saith Chrysostome<sup>a</sup> &c.) Thou wilt say that Prophets should rather haue bene sent, but the Wisemen would neuer haue beleueed Prophets, or that hee should haue spoken to them with some voice from heauen; neither would they haue cared much for that. Or that hee should haue sent an Angel, but happily they would haue slightly regarded him. Therefore God leauing all these, calleth them by those things which custome had made familiar unto them; by his wonderfull gracious carriage of the matter, euen stooping to the saluation of men. And a little after, and so in imitation hereof, Paul taking occasion from the Altar, dispuirith with the Gentiles, and bringeth forth testimonies out of their owne Poets; and for a while preacheth Christ to the Iewes without forbidding of circumcision, and from the sacrifices taketh the beginning of his doctrine for them that yet liued vnder the Law. For because euery one is greatly in loue with his owne custome, both God, and the teachers that hee sent for the saluation of the world, take to themselves matter to speake of from the custome of euery nation. Think it therefore no strange matter, that the Wisemen are called by a starre. *Quoniam Astrologierant* &c. (saith Theophylact<sup>b</sup>.) Because the Wisemen were Astrologers, therefore God bringeth them by a familiar signe, as hee brought Peter a Fisher man by a multitude of fishes vnto the name of Christ; and caused him to wonder. And so Iohn Baptist vsed Baptisme<sup>c</sup>, a matter familiar to the Iewes (for washing was much in request with them<sup>d</sup>) that thereby he might prepare a people to the Lord. Thus doth God (as Saint Austin speaketh) *ad se homines miris modis adducere*, bring men vnto him after wonderfull sorts, and becommeth all things to all men, that by some meanes he might win some of them.

Secondly we may see heere a glory of our Lord  
and



and Sauours greatnesse, in that his basenesse in the flesh, his being in the forme of a seruant, is accompanied still with some markes, of his Deity, of his being in the forme of God, that so where the one did *quæritur ut patet in eo quod* cause any occasion of error, the other might *ad id quod* take away the error againe <sup>a</sup>. For thus in *præsepe iacebat* (saith Austin <sup>b</sup>) he lay in a Manger, and yet brought the wise men from the East, he was hidden in a Stable, and yet acknowledged in the heauens, that being acknowledged in heauen, he might bee manifested in the Stable. *Cum ipse dominus noster* (saith Maximus <sup>c</sup> &c.) When our Lord according to the Law of mans birth, being a little one and an infant, cried in his cradle, and was wrapped in swadling clouts, yet then a wonderfull starre from an high shewed his greatnesse to the whole world. And *Quamuis* (saith he <sup>d</sup>.) Although hee covered his God-head with the Mantle of our body, yet heauen shewed him, and the earth knew him to bee God.

Gregory Nazianzen hath an excellent passage to shew how the glory of his god-head, went as it were, hand in hand with the meanesse of his man-hood from his cradle to his crosse <sup>e</sup>, I will recite it, though it be somewhat long.

He was borne of a woman, but a Virgin, that as man, this as God; he was carried in the wombe, but he is knowne to the Prophet being also in the wombe, and leaping before the Word by whom hee was made: Hee was wrapped in swadling clouts, but when hee riseth hee pulleth off the cloathes, that he was buried in: Hee is laide in a Manger; but hee is glorified by the Angells, signified by the starre, adored by the Wise men: Hee was made flie into Egypt, but hee maketh the idoles of Egypt flie: Hee had neither forme nor beauty to the Jewes, but to Dauid hee was more beautifull then the sonnes of men, but upon the Mountaine he shineth, and is brighter then the sunne: Hee was bap-  
tised.

a Gregor.  
Nazianz. in  
orat. 2. de filio.  
b August. serm.  
30. de tempore.

c Maximus  
homil. 3. in  
Epiphaz.

d Maximus  
homil. 4. in  
Epiphaz.

e Greg. Naz.  
ubi supra.

tised as man, but he washeth away sinnes as God, but it was to Sanctifie the waters (and the Holy Ghost descendeth vpon him, and the Father giueth him a testimony as being God) he was tempted as man, but hee ouercommeth as God, but he biddeth vs bee of good comfort, because hee hath ouercome the world: Hee was hungry, but hee fedde thousands, but hee is the Bread of Life that came from heauen: He was thirsty, but he cryed, if any man thirst, let him come to mee --- he was weary, but hee is the rest of all them that are weary, and heauy laden. Hee is heauy with sleepe, but vpon the Sea, he is light, but hee rebukeith the winde, but hee lifteth vp Peter ready to bee drowned: Hee payeth tribute, but out of a fish, but he is King of them that require it. He is called a Samaritane, and one that is possessed with a Deuill --- but he is acknowledged of the Deuils, he drineth out the Deuils, and sendeth legions of Fiends into the Deepe, and seeth the Prince of the Deuils falling as lightning. He is stoned, but not vanquished. Hee asketh where Lazarus was laide, for he is a man, but hee raiseth Lazarus, for he was God. Hee is sold, and that very cheape, for thirty pieces of siluer, but hee redeemeth the World, and that with a great price, even his owne blood. Hee is weak and wounded, but he healeth euery disease & euery sicknesse. Hee is brought to the Crosse, and fastened to it, but by the Crosse he restoreth life, but he saueith the Theefe that was crucified with him, and causeth darkenesse, but the Veile of the Temple renteth, but the stones cleaue a sunder, and the dead are raised: Hee dieth, but hee maketh aliuie, and by death destroyeth death: He is buried, but he riseth againe; Thus that no man might stumble at his humiliation in the flesh, the glory of the God-head manifested it selfe still therein.

But that I may draw towards an end of mine account for the whole bill heere, I come to the last particular, which is the finall cause and end of their comming.

*We are come to worship him.]* And this though the last in order, is the weightiest of all the particulars heere in nature. For vpon it hangeth not onely the grace, but euen the goodnesse and vertue of all that formerly here they doe, and of all the circumstances, that make this worke of theirs so commendable, yea so admirable vnto vs. For it is a ruled case of the Logitians, that *Vltimus finis solus perfecit tam agentem quam actionem*: The chiefe end alone doth make perfect as well the doer, as the action, & againe, *Qualis finis talis actio, such as the end is, such is the action*; so that to haue come presently vpon Christs birth, and that when bloody *Herode* raigned, to haue come so far a journey, euen out of the East to Hierusalem, the place that God had chosen to put his name in, to haue enquired so solemnely for the new borne King of the Iewes, and to haue beene ledde thither by the guiding of a starre, had beene nothing if the end had not commended the action: yea had beene abominable rather then admirable, if they had come, not to worship him (as they both professe and purpose) but to worry him, as *Herode* intended when hee would haue gone vnto him, howsoeuer hee pretended to adore him. Wee may heere then as in a glasse, see what should be the very finall cause and end of our comming vnto Christ (who though he be not bodily present with vs, yet *secundum essentiam maiestatis*, is euer in the assembly of his Saints) which is, to yeeld him the homage that we owe vnto him, the honour that is due vnto him, either in bringing our oblations and sacrifices vnto him, or in receiuing from him, the treasures that hee doth impart vnto vs by his Word and Sacraments. All other ends that men propose to themselues in comming vnto him, are not ends, but rather aberrations from the true end. And as it were better neuer to know the way of righte-

a *August.*  
tractat. 50.  
in Ioh.

a 2.Pet.2.21.

b August. contra Iulianum pelagian. lib. 4. cap. 3.

c Ioh. 6. 16.

d Bernard sermon 37. super Cantica.

e Mar. 10. 37.

f 3. Epist.

Ioh. 9.

g Mat. 16. 1.

h Luk. 13. 8.

i Ioh. 7. 3. 4.

k Luk. 18. 11.

l Act. 8. 9.

m Bernard sermon 36. super Cantica.

ousnesse, then after knowledge of it to turne from it a, so better it were, neuer to come to Christ at all, then to marre our comming in the end thereof, to cause that *quod officio videtur bonum*, in the worke seemeth to be good, to be *ipso non recto sine peccatum*, a sinne for want of a right end<sup>b</sup>. For thus men doe, when either they come vnto him for the belly and for pleasures, as the people followed him for Loaves, and as Bernard complayning of pompe and luxury of the Clergy of Popey in his time said *pro huiusmodi volunt* &c<sup>d</sup>. For these matters they wilbe, and become rulers of Churches, Deanes, Archdeacons, Bishops, Archbishops, or for honour and preferment like to *Zebedeus* sonnes, who desired to sit one on his right hand, the other on his left hand in his glory<sup>e</sup>; or like to *Diotrephes* for loue of preferment<sup>f</sup>, or of curiosity because they would see some great workes wrought by him, as the Pharisees and Sadduces come to him, desiring him that he would shew a signe from heauen<sup>g</sup>; and as *Herode*, who desired to see Christ, because he hoped to haue scene some miracle done by him<sup>h</sup>, or of Hypocrisie, because they would put a faire Vizard vpon a soule face, and couer their euill deeds with a good profession, being (as Saint *Austin* speaketh) *in superficie boni, in alto mali*, good in the outside, bad in the inside, or of vaine glory, as our Sauours brethren would haue had him gone vp to the feast of Tabernacles that he might be knowne openly<sup>i</sup>; and that with the Pharisee they might seeme better and holier then other men<sup>k</sup>, that with *Simon Magus* they might seeme to be some great men<sup>l</sup>, *sunt qui scire volunt, ut sciatur* (saith Bernard<sup>m</sup>) There are some that would haue knowledge that they might be knowne againe; or for their corporall neede onely, as the nine Lepers that roare out for mercy that they may be clenfed, but haue not a word of praise in their mouthes to glorifie God

God with, when they are deliuered<sup>a</sup>, or which is worst of all, out of malice and mischief, as the Pharisees Disciples and the *Herodians* came vnto him to entangle him in his talke<sup>b</sup>, as the officers sent by the High Priests, to take him<sup>c</sup>, and as *Judas* one of them that did eate bread with him to betray him<sup>d</sup>.

But to speake somewhat of this honour that they giue here to Christ, it is the opinion of some<sup>e</sup>, that they giue vnto him ciuill adoration, as taking him to be a great Prince, not religious adoration, as acknowledging him to be God. But in mine vnderstanding, both all Antiquity and the truth it selfe stand on the other side. *Putas adorassent infantem &c.* (saith Chrysostome<sup>f</sup>) *Thinkest thou that they woul haue adored an infant that did not vnderstand the honour of adoration, vnlesse they had beleued that there was some Diuine power in him. Therefore they gaue this honour, not to his Childhood that vnderstood nothing, but to his God-head that knew all things. Nec apud sensus eorum &c.* Neither in their vnderstanding, doth the basenesse of his birth diminish the glory of his God-head --- with their eyes they see man, by their seruice they confesse him to be God --- he was scene in the Manger, but hee did beare rule in Heauen. And therefore the Wisemen humbled themselves because they saw the starres doe him seruice. For they knew him to bee God, to whom the Heauenly creatures yeelded their seruice. And Athanasius reasoneth well in this case *Quomodo in stabulo &c.*<sup>h</sup>. How doe they adore him that lay in a stable and a manger, if they imagine him to bee nothing but a man? How doth Herode say that he would adore him also? In vaine truely had God taught them by so vnusuall a miracle, that they should adore a man onely and not God also. It is then religious and diuine honour that they giue vnto him as God. Let me here then shew you a mystery, which is how Christ being both

a Luk. 17. 17.

b Mat. 22. 15.

c Ioh. 7. 32.

d Mat. 26. 47.

e Caluin,  
Musculus.

f Chrys. in  
opere imperf.  
in Mat. homil. 2.

g August.  
serm. 29.  
de tempore.

h Athanasius  
lib. de incarnat.

a August in  
Psal. 38.

b Athanas:  
contra Arianos

c Tom 1. Concil.  
in Concil. Ephe-  
sino Anathema-  
tismo. 3.

d Bellarm. lib. 1.  
de beatit. San-  
ctorum cap. 12.

God and man is to bee adored. Although then the Godhead bee the proper object to which adoration is properly directed, yet is not the Godhead adored without the manhood, but by reason of that strict band of the personall vnion of the two natures Christ as *Sanctus* God and man is to be adored with one only adoration, which adoration is giuen *Obligue*,<sup>a</sup> *In an indirect manner*, to the manhood, in regard that it is the Manhood of the Word, and receiued into the vnitie of the second Person, *Dominum verum creatarum* (saith *Athanasius*,<sup>b</sup> &c. *We doe adore the Lord of all created things the Word being made flesh*: For although the flesh of it selfe be a part of things created, yet it is become the body of God; neither therefore doe wee adore this Body a part, and separated from the Word, neither when wee are about to adore the Word, doe wee separate it farre from the flesh, but because wee know (as hath bene saide) that the Word was made Flesh: Wee acknowledge it now manifested in the flesh to bee God. Who then is so gracelesse, as to speake so to the Lord, stand aside from the Body that I may adore thee? Or who is so wicked that with the Iewes because of his Body hee will say vnto him, *Why dost thou being a Man, make thy selfe God*? And for this adoring of the Word being made flesh with one only adoration, wee haue the Anathematisme of Cyrill in the Ephesine Councell, which is the Third Oecumenicall Councell<sup>c</sup> *Si quis, &c. If any one doth not adore Emanuell with one only adoration, and giue him one only glory, according to that, the Word was made flesh, let him bee accursed*. It is then but a prophane noueltie both of words and Doctrines not only in the Papiſts, to giue a seuerall kind of worshippe (which they call *Hyperdulia*, a Seruice a steppe higher, then that which they giue to Saints and Angells) *Soli humanitati Christi*<sup>d</sup> *To the Manhood of Christ alone*, but also in the Vbiquitaries, who contend for the adoration of the humanity of Christ properly and



and feuerally by it selfe <sup>a</sup>, *Adoratio Latria* (saith Aquinas <sup>b</sup>.) The adoration of Latria or Diuine Worship, is not giuen to the humanity in respect of it selfe, but in respect of the Diuinity to which it is vnited, and Cyrill saith <sup>c</sup>, that wee doe not adore Emanuell as a man, for that were dotage, deceit and error, for in this wee should nothing differ from them which worship the creature &c. Let them that haue eares then heare these deepe mysteries of their faith, and the Lord giue them ynderstanding in all things, that they may so adore and glorifie God manifested in the flesh, so honour the Sonne, serue the Sonne, that the Father may honour them <sup>d</sup>, and giue them Glory with him. To this Father and Sonne with the Holy Ghost a Trinity in vnity, and an vnity in Trinity, be Honour and Power eueralasting. Amen.

a Barbarossa in  
quinquagesima  
b Thomas in  
3.2. quest. 25.  
25. arti. 2.  
c Cyrill ad  
Theodof.

d Ioh. 12. 26.

The end of the third Sermon.





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